A DEFENCE

OF THE TRVE AND CATHOLIKE doctrine of the sacrament of the body and bloud of our sauiour CHRIST, with a confutation of sundry errors concerning the same, grounded and stablished vpon Godes holy worde, & approued by ỹ consent of the moste auncient doctors of the Churche.

Made by the moste Reuerende father in GOD

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Yt ys the spirite that giueth lyfe, the flesshe profiteth nothinge. Ioannis. 6.

This boke is deuided into fiue partes.

The fyrst is of the true and catholyke doctine and vse of the sacrament of the body and blud of our sauiour CHRISTE.

The seconde is agaynst the errour of Transubstantiation.

The thyrde teacheth the maner howe CHRIST is present in his holy supper.

The fowerth is of the eatynge and drinkyng of the body and blud of our Sauior CHRIST.

The fyft boke is of the oblation and sacrifice of our Sauiour CHRIST.

A PREFACE TO THE READER.



OVR SAVIOVR CHRIST Jesus, accordyng to the wyll of hys eternall father, when the time therto was fully cõplished, takig our nature vpon him, cam into this world frome the high throne of hys Father, to declare vnto miserable sinners, good newes, to heale them that wer syck, to make the blind to see, the deaf to hear, & the domb to speke, to set prisoners at libertee, to shew that the tyme of grace & mercy was come, to giue light to them that wer in darknes and in the shadow of death, and to preach and geue pardõ and ful remission of sinne to all his elected. And to perfourme the same, he made a sacrifice & oblacion of his owne body vpon the crosse, whiche was a ful redemption, satisfaction & propitiation for the sinnes of ỹ whole world. And to cõmend this his sacrifice vnto all his faithful people, and to confirm their faith & hope of eternall saluacion in the same, he hath ordeined a perpetual memory of his said sacrifice, daily to be vsed in the Church to his perpetuall laud & praise, & to our singuler comfort & consolacion. That is to say, ỹ celebracion of hys holy Supper, wherin he wil we shal be partakers of his body and blood, as often as we shal eate the bread and drinke the cup in the remembrance of his death, vntil his comming again. Wherby we be assured by his owne ordinance, that as truly as we do receaue the sacramentes of his body and blood broken and shed for vs vpon the crosse, for the remission of our sinnes, as certainly we be partakers of him, and all his benefites, to our soules health and euerlasting life. And although we receaue not the sacramentes of his body and blood, as often as we do celebrate and receaue the sacrament of his body and blood, yet we do not therfore lose the benefites of his death and passion, but we receaue them as often as we do duely remember that Christes body was broken and his blood shed for vs vpon the crosse, for our sinnes, and that he sitteth at the right hand of God the father, making intercession for vs. Wherfore, to the intent that we should alwayes remember that he gaue his body and shed his blood for vs, and vs to him, and that we should declare our selues to be his true disciples, not by outward profession only, but much more by mutuall loue and charitie among our selues, he hath instituted and ordeined holy mysteries, as pledges of his loue, and for a continual remembrance of his death, to our great and endles comfort. To him therfore that loued vs, and washed vs from our sinnes in his owne blood, and hath made vs kinges and priestes vnto God his father, be all honour and glory, world without end. Amen.

this great benefite of Chriſte, hath taught that his ſacrifice vpon ỹ croſſe is not ſufficient hereunto, without an other ſacrifice deuiſed by him, and made by the prieſt, or els without Indulgẽces, Beades, Pardons, Pylgremages, and ſuch other pelfray, to ſupply Chriſtes imperfection. And that chriſten people can not apply to theim ſelues the benefites of Chriſtes paſſion, but that the ſame is in the diſtribution of the byſhop of Rome, or els that by Chriſte we haue no full remiſſion, but be deliuered onely from ſynne, and yet remayneth tempozalle peyne in Purgatoryе due for the ſame, to be remitted after this lyfe by the Romiſhe Antichriſte and his miniſters, who take vpon them to do for vs, that thyng, whiche Chriſt either would not, or could not do. O heynous blaſphemy and moſte deteſtable iniurye againſt Chriſte. O wycked abhominacion in the tẽple of God, O pride intolerable of Antichriſt, & moſt manyfeſt token of the ſonne of pardition, extollynge hym ſelfe aboue God, & with Lucifer exaltyng his ſeate & power aboue the throne of God. For he that taketh vpõ him to ſupply that thyng whiche he pretendeth to bee vnperfecte in Chriſt, muſt nedes make him ſelfe aboue Chriſt, and ſo very Antichriſt. For what is this els, but to be agaynſt Chriſt, & to bryng hym in cõtempte as one that either for lacke of charitee wold not, or for lacke of power he coulde not, with all his bloudſheadyng and deathe cleerely delyuer his faythfull, and gyue theim full remiſſion of their

ſynnes

synnes, but that the ful perfectiō therof must be had at the hādes of Antichrist of Rome & his ministers: What mā of knowlege & zeale to Gods honor can with dry eies se this iniury to Christ, and loke vpō the state of religion brought in by the Papistes, perceiuyng the true sence of Gods worde subuerted by false gloses of mans deuisyng, the true christen religion tourned into certayn hypocritical & superstitious sectes, the people prayng with their mouthes, & hearyng with their eares they wyst not what, & so ignorant in Gods worde, that they could not discerne hypocrisy & superstition from true & syncere religion: This was of late yeres the face of religion within this realme of Englande, & yet remayneth in dyuers realmes. But thankes bee to almightye God & to the kynges maiestie, with his father, a prince of most famous memory, ꝑ superstitious sectes of Monkes & Fryers (that were in this Realme) be cleane taken away, the scripture is restored vnto the proper & true vnderstandyng, the people may daily reade & here Gods heauenly worde, & praye in theyr owne language which they vnderstād, so that their heartes & mouthes may go togither, and be none of those people of whom Christ complayned, saiyng: These people honour me with theyr lyppes, but their hertes be farre from me. Thankes be to God many corrupt weedes bee plucked vppe, whiche were wonte to rotte the flocke of Christ, and to let the growyng of the Lordes harueste. Mark. 7.

But what auaileth it to take away beades, pardõs, pilgremages, and suche other lyke Popery so long as. ii. chiefe rootes remayn vnpulled vp: wherof so long as thei remayn, wil ipring agayn al former impedimentes of the Lords harueſt, & corruption of his flock. The reſt is but branches and leaues, the cuttyng away wherof, is but like loppyng and loppyng of a tree, or cuttyng down of wedes, leuyng the body ſtãdyng, & the rootes in the grounde, but the very body of the tree, or rather the rootes of the wedes, is the Popiſh doctrine of Tranſubſtãtiation of the real preſence of Chriſtes fleſhe and bloud in the ſacrament of the aultare (as they call it) and of the ſacrifice & oblation of Chriſt made by the prieſt, for the ſaluation of the quick and the dead. Which rootes if thei be ſuffred to grow in the Lords vineyard, they wyl ouerſpread all the ground agayn, with the old errours & ſuperſtitions. Theſe iniuries to Chriſt be ſo intollerable, that no chriſtiã heart can willyngly beare theim. Wherfore ſeing that many haue ſet to their hands, & whetted their toles, to pluck vp ỹ wedes, & to cut downe ỹ tree of errour, I not knowyng otherwiſe how to excuſe my ſelfe at the laſt daie, haue in this booke ſet to my hand and axe with the reſt, to cut downe this tree, and to plucke vp the wedes and plantes by the rootes, which our heuenly Father neuer plãted, but were grafted and ſowen in his vineyard by his aduerſary the dyuell, and Antichriſte his miniſter. The Lord grant, that this my trauaile

and

and labour in his vineyarde, be not in vayn, but that it may prosper and bryng forth good frutes to his honor and glory. For whan I see his vineyard ouergrowen with thornes, brambles, & wedes, I know that euerlastyng wo appertayneth vnto me, if I holde my peace, and put not to my handes & tong, to labour in purgyng his vineyard. God I take to witnes (who seeth the hartes of al men thrughly vnto the bottom) that I take this labour for none other consideration, but for the glory of his name, & the discharge of my duetie, and the zeale that I beare toward the flock of Christ. I knowe in what office god hath placed me, & to what purpose, that is to say, to set forthe his word truly vnto his people, to the vttermost of my power, without respect of pson, or regarde of thyng in the world, but of hym alone. I know what accompt I shall make to him hereof at the last day, whã euery mã shall answere for his vocation, and receiue for the same good or yl, acordyng as he hath done. I knowe how Antichriste hath obscured the glory of God, & the true knowlege of his word, ouercastyng the same with mystes and cloudes of errour and ignorance, thorough false gloses and interpretations. It pitieth me to see the symple and hungrye flocke of Christ ledde into corrupt pastures, to bee caried blyndfield, they know not whether, and to be fed with poyson in the stede of hollsome meates. And moued by the duetie, office and place, wherunto it hath pleased God to call me, I geue warnynge

uyng in his name vnto all that profesſe Chriſte that they flee far frō Babylon, if they wyll ſaue their ſoules, & to bewarc of that great harlot, ỹ is to ſaye, the peſtiferous ſea of Rome, that ſhe make you not dronke with her pleaſaunt wyne. Truſt not her ſweete promiſes, nor banckette not with her, for in ſteede of wine ſhe wyll gyue you ſower dregges, and for meate ſhe will fede you with rank poyſon. But come to our redemer and ſauiour Chriſte, who refreſheth all that trewely come vnto hym, be their anguiſhe and heuynes neuer ſo great. Geue credite vnto hym, in whoſe mouthe was neuer found gile, nor vntruth. By hym you ſhalbe clerely deliuered from all your diſeaſes, of hym you ſhall haue ful remiſſion A pena & à culpa, Yee it is that feedeth continually all that belong vnto hym, with his owne fleſh that hanged vpon the Croſſe, and gyueth them drynke of the bloud, flowynge oute of his owne ſyde, and maketh to ſprynge within them, water that floweth vnto euerlaſtynge lyfe. Lyſten not to the falſe incantations, ſweete whiſperynges, & craftye inuiynges of the ſubtyl Papiſtes, where with they haue this many yeares beluted and bewitched the worlde, but harken to Chriſt, giue eare vnto his wordes, which ſhall leade you the ryghte way vnto euerlaſtynge lyfe, there with hym to lyue euer as heyres of his kyngdome.

AMEN.

THE TRVE AND CATHOLIKE DOCTRINE AND VSE OF the sacrament of the body and blood of our sauiour CHRIST.

THE SVPPER OF THE Lorde, otherwyse called The holy Communion or Sacrament of the bodye and blood of oure sauiour Chryst, hath been of many men, and by sondry wayes verye muche abused, but specially within these iiii. or fyue hundreth yeares. Of some it hath been vsed as a sacrifice propiciatorye for synne, and otherwyse superstitiously, farre from the entent that CHRIST dyd fyrst ordayne the same at the beginnyng, doyng there in great wronge and iniury to his death and passion. And of other som it hath been verye lightlye esteemed, or rather contemned and despised, as a thyng of smalle or of none effecte. And thus betwene both the partyes hath been muche variance and contencion in diuers places of Christendome. Therfore to the intent that this holy Sacrament or Lordes supper, may hereafter neither of the one partie bee contemned or lightly esteemed, nor of the other partie be abused to any other purpose, than

Chap. 1.

The abuse of the Lordes supper

Chriſt himſelfe did fyrſt appoint and ordayn the ſame, and that ſo, the contencion on both parties may bee quieted and ended, the mooſte ſure and playne waye is, to cleaue vnto holy ſcripture. Wherin whatſoeuer is found, muſt be taken for a moſt ſure ground and an infallible trueth, and whatſoeuer can not be grounded vpon the ſame (touchyng our fayth) is mannes deuiſe, chaungeable and vncertayne. And therfore here are ſette furth the very wordes, that Chriſt himſelfe and his Apoſtle ſainct Paule ſpake, both of the eatyng and drinkyng of CHRISTES body and bloud, and alſo of the eatyng and drinkyng of the ſacrament of the ſame.

Chap. 2. The eatyng of the body of Chriſt.

FIRST as concernyng the eatyng of the body and drinkyng of the bloud of our ſauior Chriſt, he ſpeaketh himſelfe in the ſixt chapiter of ſainct Ihon in this wyſe.

Ihon. 6.

Verily verily I ſaie vnto you, except you eate the fleſhe of the ſonne of man and drinke his bloud, you haue no life in you. Who ſo eateth my fleſh and drinketh my bloud, hath eternall lyfe; and I will rayſe hym vp at the laſte daye. For my fleſhe is very meate, and my bloud is very drink. He that eateth my fleſh and drinketh my bloude dwelleth

in me, and I in him. As the liuynge father hath sent me, and I liue by the father, euen so he that eateth me, shall liue by me. This ys the breade whyche came doune from heauen. Not as your fathers dyd eate Manna, and ar dead. He that eateth this breade, shall lyue for euer.

Of these woordes of Chriſte it is playne and manyfest, that the eatyng of Chriſtes fleſhe and drynkyng of his bloud, is not lyke to the eatyng and drinkyng of other meates and drynkes. For although without meate and drynke man cānne not lyue, yet it foloweth not that he that eateth and drynketh, shall lyue for euer. But as touchyng this meate and drynke of the body and bloud of CHRIST, it is true, bothe he that eateth & drynketh theim, hath euerlastyng life, and also he that eateth and drynketh theim not, hath not euerlastyng lyfe. For to eate that meate & drynke that drynke, is to dwell in Chriſt and to haue Chriſt dwellyng in him.

Augusti. in Ioan. Tractat. 26.

Eodem tract.

And therfore no mā can say or thynke, that he eateth the body of Chriſt or drynketh his bloud, excepte he dwelleth in Chriſte, and hath Chriſte dwellyng in hym. Thus haue ye heard of the

Aug. de Ciuitate. Lib. 21. cap. 25.

eatynge and drynkynge of the verye flesche and bloud of our sauiour Chriſte.

Chapt. 3.

The eting of the sacramente of his bodye.

Nowe as touchynge the sacramentes of the same, our sauiour Chriſte did institute theim in breade and wine at his laſte supper, whiche hee had with his apoſtels the night befoze his deth. At whych tyme (as saynct Mathew sayth)

Mat. 16.

When they were eatyng, Jesus toke breade, and when hee had geuen thankes, he brake it, gaue it to his disciples, and sayd: Take, eate, this is my body. And hee toke the cup, and when hee had geuen thankes, he gaue it to them, saiyng: Drynke ye al of this, for this is my blud of the newe testamente, that is shed for many, for the remission of sinnes. But I say vnto you, I will not drynk hens forth of this frute of the vyne, vntill that day, when I shall drynke it newe with you in my fathers kyngdome.

This thyng is reherſed also of saincte Marke in theſe woordes.

Mat. 14.

As they dyd eate, Jesus tooke bread, and when he had blessed, hee brake it,

and

and gaue it to them, and sayde: Take, eate, this is my body: And takyng the cuppe, when he had geuen thankes, hee gaue it to theym, and they all dranke of it. And he sayd to them: This is my bloud of the newe testament, which is shed for many. Verily I saie vnto you, I will drynke no more of the frute of the vyne, vntyl that daie that I drinke it newe in the kyngdome of God.

The Euangelist S. Luke vttereth this matter on this wyse.

When the howre was come, he sat down, and the .xii. apostles with hym. And he sayd vnto them: I haue greatly desired to eate this pascha with you before I suffre. For I saie vnto you: henseforth I wil not eat of it any more, vntyll it be fulfylled in the kyngdome of god. And hee toke the cup and gaue thankes, and sayde: Take this, and dyuide it among you. For I sai vnto you: I wil not drink of the frute of the vyne, vntill the kyngdom of God com. And Luc. 22.

he toke bread, and when he had geuen thankes, hee brake it and gaue it vnto them, sayeng: This is my body, whiche is geuen for you. This doe in remembrance of me. Likewise also whā he had supped, he toke the cup, saiyng: This cup is the new testament in my bloud, whiche is shedde for you.

Hytherto you haue heard all that the Euangelistes declare, that Christ spake or dyd at hys laste supper, concernyng the institucion of the Cōmunion and sacrament of his body & bloud. Nowe you shall heare what saincte Paule sayth cōcernyng the same, in the tenth chapiter of the first to the Corinthians, where he writeth thus.

1.Cor.10. Is not the cup of blessynge, whyche wee blesse, a cōmunion of the bloude of Christ? Is not the bread which we break, a communion of the bodye of Christe? we beyng many, are one breade and one body. For we all are partakers of one bread and of one cuppe.

And in the eleuenth he speaketh on this maner.

1.Cor.11. That whiche I deliuered vnto you,

I receaued of the Lorde. For the lord Iesus, the same nyght, in the which he was betraied, tooke bread, and whan he had geuen thankes, he brake it, and sayde: Take, eate, this is my bodye, whiche is broken for you. Doo this in remembrance of me. Likewise also he toke the cup, whan supper was doone, saiyng: This cuppe is the newe testa ment in my bloude. Doo this as often as you drink it, in remembrance of me. For as often as you shal eat this bread and drinke this cuppe, shewe forthe the Lordes death tyll he come. Wherefore who so euer shall eate of this breade or drynke of this cuppe vnworthily, shall be gyltie of the body and bloude of the Lord. But let a man examine him self, and so eate of the breade and drynke of the cuppe. For hee that eateth and drin keth vnworthily, eateth and drynketh hys owne damnation, bycause he ma keth no difference of the Lordes bodye. For this cause many are weake and sycke

sycke among you, and many do sleape.

By these woordes of Christe rehersed of the Euangelistes, and by the doctrine also of saincte Paule (whiche he confesseth that he receyued of Christe) two thynges specially are to be noted.

Chap. 4. Christ called the material bread his body.

Fyrst that our sauiour Christ called the material bread whiche he brake, his body, & the wyne (whiche was the fruite of the vyne) his bloud. And yet he spake not this to the intent that menne should thynke, that materiall bread is his very body, or that his very body is material bread, neither that wyne made of grapes is his very bloudde, or that his very bloudde is wyne made of Grapes, but to signifie vnto vs (as S. Paule sayth) that the cuppe is a communion of Christes bloud that was shedde for vs, and the bread is a cõmunion of his flesshe that was crucified for vs. So that although in the trueth of his humane nature, Christe bee in heauen, and sytteth on the ryghte hande of God the father, yet who so euer eateth of that bread in the supper of the Lorde, accordyng to Christes institucion and ordinaunce, is assured of Christes owne promyse and testament, that he is a membre of his bodye, and receyueth the benefytes of his passion, whiche he suffered for vs vpon the Crosse. And lykewyse he that drynketh of that holye cuppe in that supper of the Lorde, accordyng to CHRISTES institucion, is certifyed by

1. Cor. 10

Mat. vlt.

Christes

Chriſtes legacie and teſtament, that he is made partaker of the bloude of Chriſte, whyche was ſhed for vs. And this meeth ſaynete Paule, when
» he ſaith: Is not the cuppe of bleſſyng which we 1. Cor. 10.
» bleſſe, a Communion of the bloude of Chriſte?
» Is not the breade, whyche we breake, a communion of the bodye of Chriſte? So that no man can contemne or lyghtely eſteeme this holy communion, excepte he contemne alſo Chriſtes bodye and bloude, and paſſe not whether he haue any felowſhyp with hym or no. And of thoſe men ſaincte Paule ſateth, that they eate and dryuke 1. Cor. 11.
their owne damnation, bycauſe they eſteme not the body of Chriſte.

Chap. 5.

The ſeconde thyng whiche may bee lerned of the forſayde wordes of Chriſte and ſaynt Paule is this: that although none eateth the bodye of Chriſte, and drynketh his bloude, but they haue eternall lyfe, (as appereth by the wordes before recited of S. John) yet bothe the good and the bad doo eate and drynk the bread and wyne, whiche bee the Sacramentes of the ſame. But beſide the Sacramentes, the good eateth euerlaſtyng lyfe, the euyll euerlaſtynge death. Therefore S. Paule ſayeth: Who ſo euer ſhall eate 1. Cor. 11.
» of the breadde, or dryuke of the cuppe of the
» Lorde vnworthyly, he ſhall be gyltie of the bodye
» and bloudde of the Lorde. Here ſaynct Paule ſaith not, that he that eateth the breade, or drynketh the cup of the Lorde vnworthyly, eateth and drynketh the body and bloud of the Lorde,

but is gilte of the body and bloud of the Lord.
1. Cor. 11. But what he eateth and drynketh S. Paul declareth, sayenge: He that eateth and drynketh vnworthyly, eateth and drynketh his owne damnation.

Thus is declared the summe of all that scripture speaketh of the eatynge and drynkynge, bothe of the body and bloud of Christ, and also of the sacrament of the same.

Chap. 6.

These thinges suffise for a christen mans faith concernynge this sacrament.

AND as these thynges be most certainly true bycause they be spoken by Christe hymselfe, the author of all truthe, and by his holy apostle S. Paule, as he receaued them of Christ, so all doctrines contrary to the same, be moste certainely false and vntrue, and of all christian men to bee eschued, bycause they be contrary to gods worde. And al doctrine concernyng this matter, that is more than this, whiche is not grounded vpon Goddes worde, is of no necessitee, neither ought the peoples heades to be busyed, or their consciences troubled with the same. So that thynges spoken and done by Christe, and written by the holy Euangelistes and S. Paule, ought to suffise the faith of christen people, as touchyng the doctrine of the Lordes supper, and holy communion or sacrament of his body and bloude.

Whyche thynge beeyng well consydered and waied, shalbe a iust occasion to pacify and agree bothe parties, as well theim that hytherto haue contemned or lyghtly esteemed it, as also theym which haue hytherto for lacke of knowledge or

other.

otherwyse, vngodly abuseth it.

CHRISTE ordeyned the sacrament to moue and styre all men to frendeshyp, loue, and concorde, and to put away all hatred, variance and discorde, and to testifie a brotherly and vnfained loue betwene all them that bee the membres of Christ: but the diuell, the enemy of Christ, and of al his membres, hath so craftily iuggled here in, that of nothyng ryseth so muche contention, as of this holy sacrament. Chap. 7.

The sacrament whe the was ordeyned to make loue & concord, is turned into the occasyon of variaunce & discorde.

God graunt that al contention set aside, both the parties maye come to this holy communion with such a lyuely faith in Christe, and suche an vnfained loue to all Christes membres, that as they carnally eate with their mouthe this sacramentall bread and drynk the wyne, so spiritually they maye eate and drynke the verye fleshe and bloude of Christe, whyche is in heauen, and sitteth on the right hande of his father. And that fynally by his meanes, they may enioy with him the glory and kyngdome of heauen. Amen.

Whiche in this treatie of the sacramente of the body and bloud of our sauiour Christe, I haue already sufficiently declared the institution and meanyng of the same, accordynge to the verye wordes of the gospell and of saint Paule, yet it shall not bee in vayne somewhat more at large to declare the same, accordynge to the mynde, as well of holy scripture, as of olde auncient authors, and that so sincerely and plainly, without doubtes, ambiguitees, or vayne questions, that Chap. 8.

the very symple and vnlerned people, may easyly vnderstande the same, and be edified therby.

And this by Goddes grace is myne onely intent and desyre, that the flocke of Christe dispersed in this realme (among whom I am appointed a speciall pastour) maye no longer lacke the commodities and fruite, which springeth of this heauenly knowledge. For the more clerely it is vnderstande, the more swetenes, fruit, comforte, and edification it bringeth to the godlye receauers there of. And to the cleere vnderstandynge of this sacramente, dyuers thynges muste bee consydered.

Chap. 9.

FYRST, that as all men of theym selues bee synners, and thoroughe synne bee in Goddes wrathe, banyshed far away frō hym, condemned to hell and euerlastyng damnation, and none is clearely innocente, but Christe alone: so euery soule inspired by God, is desyrous to be deliuered from synne and hell, and to obteyne at Goddes handes, mercy, fauour, ryghtuousnes, and euerlastyng saluation.

The spirituall hunger & thirstinesse of the soule Ephe. 2. Rom. 3.

And this earneste and greate desyre, is called in scripture, The hunger and thirst of the soule: with whiche kynde of hunger Dauid was taken, whanne he sayde: As an harte longeth for
Ps. 41. » springes of water, so doth my soule longe for the
» O God. My soule hath thyrsted after God, who
Ps. 62. » is the well of lyfe My soule thyrsteth for the, my
» flesche wysheth for the.

And this hunger the seely poore synfull soule

is

is dyuers wayes, by meanes of synne, whiche
sheweth vnto her the horrible nesse of synne, the Rom. 4.
terrour of Gods indignacion, and the horrour
of death and euerlastyng damnacion. Rom. 7.

And whan she seeth no hope of this damnacion Rom. 8.
for her offences, by iustification and remission of the
lawe, and thys dampnation is euer before her
eies, than in this great distresse the soule beyng
pressed with the synnefull estate, seeketh for some
comforte, and desireth some remedy for her misera-
rable and sorowfull estate. And this feelyng of
her damnable condition, and greedy desyre of re-
freshyng, is the spirituall hunger of the soule.

And who so euer hath this goodly hunger, is
blessed of God, and shal haue meate and drynke
» ynough, as Christ hym self sayd: Blessed be they Math. 5.
» that hunger and thyrst for righteousnes, for they
shalbe fylled full. And on the other syde, they that
see not theyr owne synfull and damnable estate,
but thynke theym selues holye ynoughe, and in
good case and condicion ynoughe, as they haue
no spirituall hunger, so shall they not bee fed of
» God with any spirituall foode. For as almighty
» god feedeth them that be hungry, so doth he send Luc. 1.
» away empty all that bee not hungry.

But this hunger and thyrst is not easyly per-
ceyued of the carnall man. For whan he heareth
the holy ghoste speake of meate and drynke, his
mynde is by and by in the kytchen and buttery,
and he thynketh vppon his dyshes and potes,
his mouthe and his belye.

Wyth the scripture in sundry places doeth speciall wordes, whereby to drawe our grosse myndes from the phantasyeng of our teeth and belly, and from this carnall and fleshely imagination. For the Apostles and disciples of Christe, whan they were yet carnall, knew not what was meante by this kynde of hunger and meate, and therfore whan they desired hym to eate, to withdrawe theyr myndes from carnall meate, he said vnto them: I haue other meate to eate, whiche
Ihō. 4. » you knowe not. And why knewe they it not?
» For sothe bycause theyr myndes were grosse as yet, and had not receyued the fulnesse of the spirite. And therfore our sauioure Christ myndyng to drawe them from this grossenesse, tolde them of an other kynde of meate, than they fantasied (as it were) rebukyng them, for that they perceiued not, that there was any other kynde of eating and drinkyng, besides that eatyng and drinkyng, whiche is with the mouth and the throte.

Likewise whan he sayd to the woman of Samaria: Who so euer shall drynke of that wa-
Ioh. 4. » ter that I shall geue hym, shall neuer be thirsty
» agayn. They that heard hym speake those wordes, myght well perceyue that he went about to make them wel acquaynted with an other kynd of drynkynge, than is the drynkynge with the mouth and throte. For there is no suche kynd of drynke, that with ones drynkynge can quenche the thirst of a mans body for euer. Wherfore, in sayeng: He shall neuer be thirsty agayn. he dyd

drawe

vpadvethe myndes from bodyly things with the
mouth, vnto an other kinde of vnderstanding whereof
they knew not, and vnto an other kinde of thir-
stinge wherewith as yet they were not acquayn-
»ted. Wilt when our Sauiour Christ saith, He that Iohn.6
»cometh to me, shall not hunger, and he that be-
»leueth on me shall neuer bee thirstye: hee gaue
theim a plaine watche worde, that there was an
other kinde of meat and drinke, then that where
with he fed them at that tyme of the mouth, &
an other kinde of hungering and thyrstinge, then
was the hungringe and thirstinge of the bodye.
By these wordes therfore he vpdue the people to
vnderstande anothres kynde of eating and drin-
kyng, of hungeryng and thyrstynge, then that
whyche belongeth onely for the preseruacion of
temporall lyfe.

Nowe then as the thyng that comforteth the
body, is called meat and drynke, of a lyke for the
scripture calleth the same thyng that comforteth
the soule, meate and drinke,

Wherefore as herebefore in the fyrste note is Chap. 10
declared the hungre and droughte of the soule,
so is it nowe secondely to bee noted, what is the The spiri-
meate, drynke and foode of the soule. tual foode
of the soul.

The meat, drynke, foode and refreshing of the
soule, is our sauiour Christ, as he said him selfe.

»Come vnto me all you that trauayle and bee Mat. 11.
»laden, and I will refreshe you. And yf anye Iohn 7.
»manne bee drye (sayth hee) lette hym commme to
»me and drynke. He that beleueth in me, lorde-

des

» des of water of lyfe shall flowe out of his bealye.
Iohn.6» And I am the bread of lyfe (saithe Christe) hee
» that cometh to me, shall not bee hungry: and he
» that beleeueth in me, shall neuer bedrye. For as
meate and drynke do comforte the hungrye bo-
dy, so doeth the death of Christes body and the
sheddyng of his bloud comforte the soule, when
she is after her sorte, hungry. What thyng is it
that comforteth and nourisheth the body? For-
sooth meate and drynke. By what names than
shall we call the body and bloude of our sautour
Christe (whiche doo comforte and norishe the
hungrye soule) but by the names of meate and
drinke? And this similitude caused our sautour
Iohn.6» to saye: My flesshe is very meate, and my bloude
» is very drynke. For there is no kynde of meate
that is comfortable to the soule, but onelye the
deathe of Christes blessed body: nor no kynde of
drinke, that can quench her thyrst, but only the
bloud sheddynge of our sautour Christe, whiche
was shed for her offences.

For as there is a carnall generation, and a car-
nall feding and nourysshment, so is there also a
spirituall generation, and a spirituall feeding.

And as euery man by carnal generation of fa-
ther and mother, is carnally begotten and borne
vnto thys mortal lyfe, so is euery good christian
spiritually borne by Christe vnto eternall lyfe.

And as euery man is carnally fedde and nou-
rished in his bodye by meate & drynke, euen so is
euery good christian man spiritually fedde and
nori-

nouriſhed in his ſoule by the fleſhe and bloud of our ſautour Chriſte.

And as the body lyueth by meate and drynke, and therby increaſeth and groweth frō a ponge babe vnto a perfect man (whyche thyng experience teacheth vs) ſo the ſoule lyueth by Chriſte hym ſelfe, by pure fayth eatynge his fleſhe and drynkyng his bloude. And this Chriſt hym ſelfe teacheth vs in the ſixte of John, ſaiyng: Verily verily I ſaie vnto you, except ye eate the fleſhe of the ſonne of man, and drynke his bloud, you haue no life in you. who ſo eateth my fleſhe and drynketh my bloude, hath eternall lyfe, and I wil raiſe hym vp at the laſte day: For my fleſhe is very meate, and my bloud is very drynke. He that eateth my fleſhe & drinketh my bloude dwelleth in me, and I in him. As the liuyng father hath ſent me, and I liue by the father, euen ſo He that eateth me, ſhal liue by me. And this S. Paule confeſſed of hym ſelfe, ſaiynge: That I haue lyfe, I haue it by fayth in the ſonne of God. And nowe it is not I that liue, but Chriſte lyueth in me. Iohn.6. Gal.2.

The thirde thyng to be noted is this, that although our ſautour Chriſt reſembleth his fleſhe and bloud to meate & drynke, yet he farre paſſeth and excelleth all corporall meates and drynkes. For although corporall meates and drynkes do norriſhe and continue our life here in this world, yet they begyn not our lyfe. For the begynnyng of our lyfe, we haue of our fathers and mothers and the meate, after we be begotten, dooth feede Chap. 11 Chriſt far excelleth all corporall foode.

and norisshe vs, and so preserueth vs for a time, But our sauiour Christ is bothe the first beginner of our spirituall lyfe, (who first begetteth vs vnto God his father) and also afterwarde he is our lyuely foode and nourishement.

Moreouer meat and drinke doth fede and norisshe only our bodies, but Christ is the true and perfect norishement both of body and soule. And besides that, bodily food preserueth the lyfe but for a tyme, but Christ is suche a spirituall & perfect foode, that he preserueth bothe body & soule

Joh. 11 for euer. As he said vnto Martha: I am resurrec-
» tion and lyfe. He that beleueth in me, although
» he dye, yet shall he lyue. And he that lyueth and
» beleueth in me, shall not dye for euer.

Cha. p 12

The sacra mētes were ordeyned to cōfyrme our fayth.

Fourthly it is to be noted, that the true knowlege of these thynges, is the trewe knowlege of Christ, and to teache these thynges, is to teache Christe. and the beleeuyng and feelyng of these thynges, is the beleuyng and felyng of Christe in our hartes. And the more clerely we see, vnderstande and beleeue these thynges, the more clerely we see and vnderstande Christe, and haue more fully our faithe and comforte in hym.

And although our carnall generation & oure carnall nourishement, bee knowen to all men by dayely experience, and by oure common senses, yet this our spirituall generation and our spirituall nutrition, bee so obscure and hyd vnto vs, that we can not attayne to the true and perfecte knowledge and feelynge of theym, but onely by

faith,

faith, whyche muste bee grounded vpon Gods moste holy woorde and sacramentes.

AND for this consyderation our Sauyoure Chriſte hath not onely sette foorth theſe thynges moste playnely in his holy woorde, that we may heare them with our eares, but he hathe also ordeyned one visible sacrament of spirituall regeneration in water, and an other visyble sacrament of spiritual norishment in bread and wyne to the intente, that as muche as is possyble for man, we may see Christ with our eies, smell hym at our nose, taste hym with oure mouthes, grope hym with our handes, and perceue hym with all our senses. For as the word of god preched, putteth Christe into our eares, so likewise these elements of water, bread and wine, ioyned to gods word, do after a sacramẽtal maner, put Chriſt into our eies, mouthes, handes and all our senses.

And for this cause Chriſte ordeyned baptisme in water, that as surely as we se, fele, and touch water with our bodies, and be washed with water, so assuredly ought we to beleue, whan wee be baptised, that Chriſte is verely present with vs, and that by hym we be newly borne agayne spiritually, and washed frome oure synnes, and grafted in the stocke of Chriſtes owne body, and be apparailed, clothed, and harnessed with hym, in suche wyse, that as the dyuell hath no power agaynſt Chriſte, so hath he none agaynſte vs, so long as we remayne grafted in that stocke, and be clothed with that apparel, and harnesed with

that armour. So that the washynge in water of baptisme, is as it were shewyng of Christ before our eyes, and a sensible touchynge, feelyng and groppyng of hym, to the confirmation of the inwarde faithe, whiche we haue in hym.

And in lyke maner Christ ordeyned the sacrament of his body and bloud in bread and wyne, to preache vnto vs, that as our bodies be fedde, nourished, and preserued with meate and drink, (so as touchynge oure spirituall lyfe towardes God) we be fed, nourished and preserued by the body and bloud of our sauiour Christ, and also that he is suche a preseruation vnto vs, that neither the deuils of hell, nor eternall deth, nor syn, can be able to preuaile against vs, so long as by true and constant faith, we be fed and nourished with that meate and drynke. And for this cause Christe ordeined this sacrament in bread & wine (whiche we eate and drynke, and be chief nutrimentes of our body) to the intent, that as surely as we see the breade and wyne with oure eies, smell theim with oure noses, touche theym with our handes, and taste them with our mouthes, so assuredly ought we to beleue, that Christ is our spirituall lyfe and sustinance of our soules, lyke as the sayd bread and wyne is the foode and sustinance of our bodies. And no lesse ought we to doubte, that our soules bee fedde and lyue by Christe, then that our bodies by fed and lyue by meate and drynke. Thus our sauiour Christe, knowyng vs to be in this world (as it were) but

babes

babes and weakelynges in faith, hath ordeyned sensible signes and tokēs, whereby to allure and drawe vs to more strengthe and more constaunt faith in hym. So that the eatyng and drinkyng of this sacramentall breadde and wyne is as it were a shewyng of Christ before our eies, a smelyng of hym with our noses, a feelyng and gropyng of hym with our handes, and an eatynge, chawyng, digestyng and feedynge vpon hym to our spirituall strengthe and perfection.

Fiftely it is to be noted, that although there bee many kyndes of meates and drynkes, which feede the body, yet our sauiour Christ (as many auncient authours wryte) ordeyned this sacrament of our spirituall feedyng in breade & wyne, rather than in other meates and drinks, because that bread and wyne doo moste liuely represente vnto vs the spirituall vnion and knot of al faith full people, as wel vnto Christ, as also emonges them selfs. For lyke as bread is made of a great numbre of graynes of corne, grounde, baken, & so ioyned together, that therof is made one lofe: And an infinite numbre of grapes be pressed togyther in one vessell, and therof is made wyne, likewise is the whole multitude of true christiā people spirytually ioyned, fyrste to Christe, and than among them selues togyther, in one faith, one baptisme, one holye spirryte, one knotte and bonde of loue.

Chap. 13

Wherfore this sacrament was ordeyned in breade and wine.

Sixtely, it is to bee noted, that as the breade and wyne which we do eate, be tourned into our

Chap. 14

The vnity

of Chriſtes myſtycall body.

ſleſhe and bloudde, and bee made our very ſleſhe and very blud, and be ſo ioyned and mixed with our ſleſhe & bloud, that they bee made one whole body togither, euen ſo be al faithfull chriſtians, ſpiritually tourned into the body of Chriſt, and be ſo ioyned vnto Chriſt, & alſo togither among themſelues, that they do make but one myſtical body of Chriſte, as ſainct Paule ſaith: We bee one bread and one bodye, as many as bee partakers of one bread and one cuppe. And as one loſe is gyuen amonge many men, ſo that euery one is partaker of the ſame loſe: and lykewyſe one cup of wyne is diſtributed vnto manny perſons, wherof euery one is partaker, euen ſo our ſauiour Chriſt (whoſe ſleſhe and bloud be repreſented by the myſticall bread and wine in the lordes ſupper) doeth geue hym ſelfe vnto all hys true membres, ſpirytually to feede them, norriſhe them, and to geue them continuall lyfe by hym. And as the braunches of a tree, or membre of a body, if they be dead or cut of, they neyther lyue, nor receyue any nourryſhement or ſuſtinaunce of the body or tree: ſo lykewyſe vngodly & wycked people, (which be cut of from Chriſtes myſticall body, or be dead membres of the ſame) doo not ſpiritually fede vpon Chriſts body & bloude, nor haue any lyfe, ſtrengthe or ſuſtentation thereby.

1. Co. 10.

Dionyſius

Chap. 15

This Sacrament moueth al

Seuenthly it is to be noted, that where as no thynge in this lyfe is more acceptable beefore God, or more pleaſaunt vnto man, than chriſten people to lyue togyther quietly in loue & peace,

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vnitee and concorde: this sacramente doth most aptly and effectuously moue vs therevnto. For when wee be made all partakers of this one table, what ought we to thinke, but that we bee al membres of one spirituall body (wherof Christ is the head) that we bee ioyned togyther in one Christ, as a great numbre of graines of corne be ioyned togither in one loofe? Surely they haue very harde and stony heartes, whiche with these thinges be not moued. And more cruel & vnreasonable be they then brute beastes, that can not be perswaded, to bee good to their christian brethren and neighbours (for whom Christ suffred death) when in this sacrament they be put in remembraunce, that the sonne of God bestowed his life for his enemies. For we see by dayly experience, that eatyng and drynkynge togither, maketh frendes, and contynueth frendeshippe. Muche more than ought the table of Christe to moue vs so to doo. Wylde beastes and byrdes bee made gentle by geuynge theim meate and drynke, why then shulde not christen men waxe meeke and gentle with this heauenlye meate of Christe? Herevnto wee bee stirred and moued as well by the breade and wyne in this holy supper, as by the wordes of holy scripture writted in the same. Wherfore whose heart so euer this holy Sacramente, Communion and supper of Christ, wil not kindle with loue vnto his neighbours, and cause him to put out of his heart all enuye, hatred and malyce, and to graue in the same

mē to loue and frendship.

same all amitee, frendshyp, and concorde, he deceaueth hym selfe, yf he thinke that he hathe the spirite of Christe dwellyng within him.

The doctrine of trãsubstãtiation doeth cleane subuerte our fayth in Christe

But all these foresaid godly admonicions, exhortacions and comfortes, doo the Papistes (as muche as lyeth in them) take away from al christen people, by their Transubstantion.

For yf we receaue no breade nor wyne in the holy communion, than all these lessons and comfortes be gone, whiche we shulde learne and receyue by eatyng of the breade, and drynkyng of the wyne, and that phantasticall ymagination, giueth an occasion vtterly to subuert our whole fayethe in Christe. For yf this sacrament bee ordayned in bread and wyne (whiche be foodes for the body) to signifi and declare vnto vs our spirituall foode by Christe, then if our corporal feedyng vpon the bread and wine be but phantastical (so that there is no breade and wine there in deed to fede vpon, although they apere there to be) than it doth vs to vnderstande, that our spirituall feedyng in Christe is also phantasticall, and that in deed we feede not of hym. Which sophistrie is so diuelishe and wicked, and so muche iniurious to Christ, that it could not come from any other person, but only from the dyuell hym selfe, and from his spectall minister Antichriste.

Chap. 16

The eyght thyng that is to bee noted is, that this spirituall meate of Christis body and blud, is not receaued in the mouthe, and dygested in the stomacke (as corporall meates and drinkes

The spirituall etyng is withe

com

commonly bee) but it ys receaued wyth a pure hartte, and a syncere faythe. And the trewe eatyng and dzynkyng of the sayde body and bloud of Chzist, ys wyth a constant and a lyuely fayth to beleeue, that Chzyste gaue hys bodye, and shedde hys bloudde vpon the Crosse foz vs, and that he dooeth so ioyne and incozpozate hym selfe to vs, that hee is our heade, and wee his membzes, and flesshe of hys flesshe, and bone of hys bones, hauynge hym dwellynge in vs, and wee in hym. And herein standethe the whole effecte and strength of this sacrament. And thys faith God woozketh inwardely in our hartes by hys holy spirite, and confirmeth the same outwardly to our eares, by hearynge of his woozde: and to out other senses, by eatynge and dzynkynge of the sacramentall bzead and wyne in hys holy supper. hartte, not with the trethe.

What thynge then can be mozе comfoztable to vs, than to eate thys meate, and dzynke thys dzynke? Whereby Chzist certifyeth vs, that we bee spyritually and trewely fedde and nourysshed by hym, and that we dwelle in hym, and he in vs. Can this be shewed vnto vs mozе plainly, then whan he sayth hym selfe: He that eateth me, shall lyue by me? Ioan 6.

Wherfoze who so euer doth not contemne the euerlastyng lyfe, howe can he but highly esteme this sacrament? Howe can he but imbzace it, as a sure pledge of his saluation? And whan hee seeth godly people deuoutely receaue the same,

howe can he but bee desyrous oftentymes to receiue it with them? Surely no man that wel vnderstandeth, and diligently waieth these thinges, can bee without a greate desyre to come to thys holy supper.

All men desyre to haue Goddes fauour, and whan they knowe the contrary, that they bee in his indignation, and caste oute of his fauoure, what thynge can comforte them? Howe be theyr myndes vexed? What trouble is in their consciences? All goddes creatures seme to be agaynst them, and do make theym afrayde, as thynges beyng ministers of goddes wrath and indignation towardes theim. And rest and comfort can they fynde none, neyther within them, nor without them. And in this case they do hate as well God as the diuell: God as an vnmercyfull and extreme iudge, and the diuell as a moste malicious and cruell tormentour.

And in this sorowfull heuynes, holy scripture teacheth theim, that our heauenly father can by no meanes bee pleased with theym agayne, but by the sacrifice and deathe of his onely begotten sonne, whereby God hathe made a perpetuall amitee and peace with vs, dothe pardon the sinnes of them that beleue in hym, maketh them his chyldren, & giueth them to his first begotten son Christe, to be incorporate into hym, to be saued by him, and to be made heires of heuen with him. And in the receauyng of the holy supper of oure Lorde, wee bee putte in remembraunce of

this

this his deathe, and of the whole mysterye of oure redemption. In the which supper is made mencyon of his testamente, and of the afore-sayde Communion of vs with Chryste, and of the remission of our synnes by his sacrifice vpon the Crosse.

Wherefore in this sacrament (yf it be rightly receaued with a trewe faithe) we be assured that our synnes bee forgeuen, and the leage of peace and the testament of God is confirmed betwene hym and vs, so that who so euer by a true faithe dothe eate Chrystes flesche and drink his bloude, hath euerlastyng lyfe by hym. Whyche thynge whenne we feele in oure hartes, at the receauynge of the Lordes supper, what thyng can be more ioyfull, more pleasaunte, or more comfortable vnto vs?

All this to bee trewe, is moste certayne by the woordes of Chryste hym selfe, whanne he dydde fyrste institute his holy supper, the nyght beefore his deathe, as yt appeareth as well by the woordes of the Euangelistes, as of Saynt
»Paule. Doo this (saythe Chryste) as often as Luc. 22.
»you drynke it, in remembraunce of me. And
»Sainct Paule sayth: As often as you eate this 1. Cor. 11.
»breade, and drynke this cuppe, you shall shewe
»the Lordes deathe vntyll he come. And agayne
»Christ sayd: This cuppe is a new testament, in Luc. 22.
»myne owne bloud, whyche shall be shedde for the
»remission of synnes.

This doctrine heere recited, maye suffice for

all that be humble and godly, and seke nothyng that is superfluous, but that is necessarye and profytable. And therefore vnto suche persones maye bee made here an ende of this booke. But vnto them that be contencious Papistes & ydolaters nothyng is enough. And yet bycause they shall not glorye in their subtill inuencions and deceiuable doctrine (as though no man were able to answere theim) I shall desyre the readers of pacience, to suffre me a litteil whyle, to spend some tyme in vayne, to confute theyr most vayn vanitees. And yet the tyme shal not bee all togither spent in vayne, for thereby shall more clerely appeare the lyghte frome the darkenesse, the truthe from false sophisticall subtiltees, and the certayn word of God, from mens dreames and phantasticail inuentions.

Chap. 17

Four principall errors of the Papystes. The fyrste is of transubstantiation.

BVt these thinges can not manifestly appere to the reader, excepte the principall poyntes be fyrst set out, wherin the Papistes vary frō the truthe of Gods worde, whiche be chiefely fower.

Fyrst the Papists say, that in the supper of the Lorde, after the words of consecration (as they calle it) there is none other substaunce remaynyng, but the substaunce of Christes flesche and bloud, so that ther remaineth neither bread to be eaten, nor wyne to be dronken. And althoughe there be the colour of bread & wyne, the sauour, the smell, the bygnes, the fashyon, and all other (as they call them) accidentes, or qualitees and

quan

quãtities of bread and wyne, yet (say they) there is no very bread nor wine, but they bee turned into the flesche & bloud of Christ. And this cõuersion they call Transubstantion, that is to saye turnyng of one substãce into an other substance. And althoughe all the accidentes, bothe of the breade and wine, remaine still, yet (say they) the same accidentes, be in no maner of thinge, but hange alone in the ayre, without anye thinge to staye them vpon. For in the body and bloude of Christ (say they) these accidentes can not be, nor yet in the ayre, for the body and bloud of Christ and the ayre, be neither of that bygnes, fashion, smell, nor colour, that the breade and wyne bee. Nor in the bread and wyne (say they) these accidentes can not be, for the substance of bread and wyne (as they affirme) be cleane gone. And so there remaineth whitnes, but nothing is white: there remaineth coloures, but nothing is coloured therwith: there remaineth roundnes, but no thing is round: and there is bygnes, and yet no thyng is bigge: there ys swetenes, without any swete thing: softnes, without any softe thynge: breaking, without any thinge broken: diuision, without any thinge deuided: and so other qualities & quantities, without any thing to receiue them. And this doctrin they teache as a necessary article of our fayth.

But it is not the doctrine of Christe, but the subtyll inuension of Antichrist, fyrste decreed by Innocent the thyrd, and after more at large set

De summa trin. & fide catholica.

furth by schole authors, whose studye was euer to defende and set abrode to the worlde all suche matters, as the bishop of Rome had ons decreed And the deuyll by his minister Antichrist, had so daseled the eyes of a great multitude of christen people in these latter dayes, that they soughte not for their faith, at the clere lyght of Goddes worde, but at the Romische Antichrist, beleuynge what so euer he prescribed vnto thē, yea though it were agaynst all reason, all senses, and gods moste holy worde also. For els he could not haue been very Antichrist indede, except he had bene so repugnaunt vnto Christe, whose doctrine is cleane contrary to this doctrine of Antichriste. For Christ teacheth, that we receaue very bread and wyne in the moste blessed supper of the Lord as sacramentes to admonysche vs, that as we be fedde with bread and wyne bodyly, so we beefed with the body and bloud of our sauiour Christe spiritually. As in our baptisme we receiue very water, to signifye vnto vs, that as water is an element to washe the body outwardly, so be our soules washed by the holy ghoste inwardly.

The secōd is of ỹ presence of Christe in this sacrament.

The seconde principall thynge, wherein the papistes vary from the truthe of goddes word, is this: They say, that the very naturall flesshe and bloudde of Christe, whiche suffered for vs vpon the crosse, and sytteth at the right hand of the father in heauen, is also really, substantially, corporallye, and naturally, in or vnder the accidentes yf the sacramentall bread and wyne, whiche

which they call, the fourmes of breade and wyne. And yet here they varie not a little among themselues. For some saye, that the very naturall body of Christ is there, but not naturally, nor sensibly. And other saye, that it is there naturally and sensiblye, and of the same bygnes & fashion that it is in heauen, and as the same was borne of the blessed virgine Mary, and that it is there broken and torne in peces with our teethe. And thys appeareth partely by the schoole authors, and partely by the confession of Berengarius, whiche Nicholaus the seconde constrayned him to make, whiche was this. That of the sacramentes of the Lordes table the saide Beringarius should promise to holde that fayth, whiche the sayd Pope Nicholas and his counsell held, whiche was, that not onely the sacramentes of breade and wyne, but also the verye flesh and bloude of oure Lorde Jesu Christe, are sensibly handeled of the priest in the altare, broken and torne with the teethe of the faythfull people. But the true catholicke faithe, grounded vpon Gods moste infallible woorde, teacheth vs, that our sauiour Christ (as concernyng his mannes nature and bodily presence) is gone vppe into heauen, & sitteth at the right hand of his father, and there shall he tarry vntill the worldes ende, at what tyme he shall come againe, to iudge both the quicke and the dead, as he saith him selfe in many scriptures. I forsake the worlde (saithe he) and go to my Father. And in an other place he

De cõsecrati. distin. 3. Ego Berengarius.

Iohan. 6.

Mat.26 » he sayth: You shal haue euer pooze men among
» you, but me you shall not euer haue. And agayn
Mat.24 » he sayth: Many hereafter shall come and saye:
» Looke here is Chriſte, oz looke there hee is, but
» beleue them not. And sayncte Peter sayth in the
Actu.3. » Actes, that heauen must receyue Chriſte, vntyll
» the tyme that all thynges shall bee restozed. And
Colos.3. » sainct Paule wzityng to the Colossians, agreeth
» hereto, saying: Seke foz thynges that be aboue,
» where Chriſt is sittyng at the right hande of the
» father. And sayncte Paule speakynge of the very
1.Co.11. » sacrament, sayth: As often as you shall eate this
» bzeade, and dzynke this cuppe, shewe foozth the
» Lozdes deathe vntyll he comme. Tyll he come,
sayth S. Paul, signifyeng, that he is not there
cozpozally pzesente. Foz what speeche were this,
oz who vseth of hym that is already pzesente, to
say, Untyll he come: Foz Untyl I come, signifi-
eth that he is not yet pzesent. This is the catho-
like faythe, whiche we learne from our youth in
our common Crede, and whyche Chriſt taught,
the Apostles folowed, and the martyzes confyz-
med with theyz bloude.

And although Chriſt in his humayne nature
substantially, really, cozpozally, naturally and
sensibly, be pzesent with his father in heuen, yet
sacramentally and spiritually he is here pzesent
in water, bzeade and wyne, as in sygnes and sa-
sramentes, but he is in deede spiritually in the
faythfull chzistian people, whyche accozdyng to
Chriſtes ozdinaunce be baptised, oz receyue the
holy

holy communion, or vnfaynedly beleue in hym. Thus haue you harde the seconde principall article, wherin the Papistes vary from the truthe of Goddes worde, and from the catholyk faith.

Nowe the thirde thynge, wherin they varye, is thys.

The Papistes saye, that euyll and vngodlye men receaue in this sacramente the verye bodye and bloude of Christe, and eate and drynke the selfe same thynge, that the good and godly men doo. But the truthe of goddes worde is contrary, that al those that be godly membres of Christe, as they corporally eate the bread and drynke the wyne, so spiritually they eate and drynke Christes very flesshe and bloude. And as for the wycked membres of the dyuell, they eate the sacramental bread, and drinke the sacramental wyne, but they doo not spiritually eate Christes flesshe nor drynke his bloude, but they eate and drynke theyr owne damnation.

The third is that euil men eate & drinke the very body and bloud of Christe

The fourthe thynge, wherein the Poppyshe preestes dissente frome the manyfeste woorde of God, is this. They saie, that they offre Christe euery day for remyssion of synne, and distribute by theyr Masses, the merites of Christes passion. But the prophetes, apostles, and euangelistes doo saye, that Christe hym selfe in his owne person made a sacrifice for our sinnes vppon the Crosse, by whose woundes all our diseases were healed, and our synnes pardoned, and so dydde neuer no preest, man, nor creature but he, nor he

The. viii. is of the daylysacrifice of Christe

dyd the same neuer moze than ones. And the be-
nefite hereof is in no mannes power to gyue
vnto any other, but euery man muste receaue it
at Chzistes handes him selfe, by his owne faithe
Habacuk.2 and beliefe, as the pzophete sayeth.

HERE ENDETH THE
fyrste booke.

THE SECONDE BOOKE IS AGAINST THE ERROVR OF *Transubstantiation*

Chap. 1.

The confutatiō of the errour of transubstantiatiō

THVS HAVE you hearde declared fower thynges, wherein chiefly the papistical doctrine varieth from the true wozd of God, and frome the olde catholyke Christen faith, in this matter of the lozdes supper.

Nowe (lest any man shulde thynke that I fayne anye thynge of myne owne heade, without any other ground oz authozitee) you shall heare by Goddes grace as well the errours of the Papistes confuted, as the catholike truthe defended, both by goddes moste certaine woozde, and also by the moste olde appzoued authozs and martyzs of Chzystes churche.

And

And fyrst, that breade and wyne remaine after the woordes of consecration, and bee eaten and dronken in the Lordes supper, is moste manyfest by the playne woordes of Christe hym selfe, whan he ministred the same supper vnto his disciples. For as the Euangelistes write, Christe toke breade, and brake it, and gaue it to his disciples, and sayde: Take, eate, this is my body. Chap. 2.

The papistical doctrine is contrarye to Goddes woorde. Mat. 26. Marc. 14. Luc. 22.

Here the Papistes triumph of these woords, whã Christe sayd: This is my body, whyche they calle the woordes of Consecration. For (saye they) as soone as these woordes bee fully ended, there is no breadde lefte, nor none other substaunce, but onely Christes bodye. Whan Christe sayde (this) the breadde (saye they) remayned. And whan he sayde (is) yet the bread remayned. Also whan he added (my) the breade remayned styll. And whan he said (bo-) yet the bread was there styll. But whan hee hadde fynyshed the whole sentence, This is my body. than (saye they) the breadde was gone, and there remayned no substaunce but Christes body, as though the bread coulde not remayne, whan it is made a Sacramente. But this negatyue; that there is no breadde, they make of theyr owne braynes, by theyr Unwritten veritees.

Oh good lord, howe wold they haue bragged if Christ had sayd: This is no bread: but Christ spake not that negatiue, This is no breade, but sayd affirmyngly, This is my body, not denyeng the bread, but affirmyng that his body was eate,

(meanyng spiritually) as the breade was eaten corporally.

And that this was the meanyng of Christ, appereth plainly by S Paule, in the tenthe chap. to the Corinth. the fyrst Epistle, where he (speakynge of the same mattier) saythe: Is not the breade whiche we breake, the Communion of the body of Christe? Who vnderstode the mynde of Christe better than S. Paule, to whome Christ shewed his moste secrete counsayles? And saynt Paule is not afrayde, for our better vnderstandyng of Christes wordes, somewhat to alter the same, least we myght stand stiffely in the letters and syllables, and erre in mystakyng of Christs wordes. For where as our sauiour Christ brake the bread, and said, This is my body: S. Paule saith, that the bread which we breake, is the communion of Christs body. Christ sayd, His body: and saint Paule said, the cõmunion of his body: meanyng neuertheless both one thing, that thei whiche eate the breade worthely, do eate spiritually Christes very bodye. And so Christe calleth the bread his body (as the olde authors report) bycause it representeth his bodye, and signifieth vnto them whiche eate that bread accordyng to Christes ordinance, that they do spiritually eate his body, and be spiritually fedde and nourished by hym, and yet the breade remaineth styll there as a sacrament to signifie the same. But of these wordes of Consecration shalbe spoken hereafter more at large.

1. Co. 10

Ther-

Therfore to returne to the pourpose, that the bread remaineth, and is eaten in this sacrament, appeareth by the woordes whiche go before the consecration. For that Christ tooke breadde, and Mat. 26.
» brake it, and gaue it to his disciples, and sayd: Take,
» eate. All this was doone and spoken before the words of consecration. Wherfore they must nedes be vnderstand of the very bread, that Christ toke bread, brake bread, gaue bread to his disciples, commandyng them to take bread, and eate bread. But the same is more playne and euident of the wyne, that it remayneth, and is dronken at the Lordes supper, aswell by the wordes that go before, as by the woordes that folowe after the consecration. For before the woordes of consecration, Christe toke the cuppe of wyne, and
» gaue it vnto his disciples, and sayd: Drynk you Mat. 26.
» all of this. And after the wordes of consecration Mar. 14.
» foloweth, They dranke all of it.

Nowe I aske all the Papistes, what thyng it was, that Christe commaunded his disciples to drynke, whan he sayd, Drynke you all of this: The bloud of Christ was not yet there, by theyr owne confession, for it was spoken before the consecration: Therfore it could be nothyng els but wyne that he commaunded them to drynke.

Then I aske the Papistes once agayne, whether the disciples dranke wyne or not? If they say, yea, than let theim recant their errour, that there was no wine remaynyng after the consecration. If they say nay, than they condempne the

Apo-

Apostles of disobedience to Chrystes commandement, whiche dranke not wyne as he cõmaunded theym. Or rather they reproue Chryste as a Juggler, whiche commaunded his apostles to drynke wyne, and whan they came to the drynkyng therof, he hym selfe had conuaied it away.

Moreouer, before Chryst delyuered the cuppe of wyne to his disciples, he sayd vnto them: Deuide this among you.

Luc. 22.

Here I wold aske the Papistes an other question, what thynge it was that Chryst commanded his disciples to diuide amonge them: I am sure, they wyll not saye, it was the Cuppe, excepte they bee dysposed to make men laughe at them. Nor I thynke they wyll not saye, it was the bloud of Chryst, as well bycause the wordes were spoken before the consecration, as bycause the bloud of Chryst is not deuided, but spiritually geuen whole in the sacrament. Than could it be vnderstande of nothyng elles but of wyne, whiche they shoulde deuide amonge theim, and drynke all togyther.

Also when the Cõmunion was ended, Chryste sayd vnto his Apostles: Verely I say vnto you, that I wyll drynke no more hencefoorth of this »fruite of the vyne, vntil that day, that I shal drink »it newe with you in my fathers kyngdome.

Mat. 26. Mar. 14.

By these wordes it is cleare, that it was very wyne that the Apostles dranke at that godly supper. For the blud of Chryst is not the fruit of the vine, nor the accidentes of wyne, nor none other thynge

thing is the fruit of the vine, but very wine only.

Howe could Christ haue expressed more plainly, that bread and wyne remayn, than by takyng the breade in his handes, and breakyng it hymselfe, and geuyng vnto his disciples, commaundyng them to eate it: And by takynge the cuppe of wyne in his handes, and delyuerynge it vnto them, commaundyng theim to diuide it amonge them, & to drynke it, & callyng it the fruite of the vyne? These wordes of Christ be so playne, that if an angell of heauen wold tell vs the contrary, he ought not to be beleued. And than much lesse may we beleue the subtyll lyeng of the Papists.

If Christ would haue had vs to beleue (as a necessary article of our faithe) that there remaineth neyther breade nor wyne, would he haue spoken after this sorte, vsynge all suche termes and circumstances as shoulde make vs beleeue that styl there remaineth bread and wine? What maner of teacher make thet of Christ, that say, he ment one thyng, whan his wordes be cleane contrary? What christian heart can paciently suffre this contumely of Christe?

But what crafty teachers be these Papistes, who deuise phantasies of their owne heades, directly contrary to Christes teachynge, and than sette the same abrode to christen people, to bee most assuredly beleued as Goddes owne moste holy worde? Sainct Paule dyd not so, but followed herein the maner of Christes speakyng, in callyng of bread, breade, and wyne, wyne, and

neuer

neuer alteringe Chriſtes woordes herein. The
1.Co.10 » bread whiche wee breake (ſaithe he) is it not the
» communion of Chriſtes body?

Nowe I aſke againe of the Papiſts, whether he ſpake this of the breade conſecated or not cō=ſecrated? The can not ſay that he ſpake it of the bread vnconſecrated, for that is not the commu=nion of Chriſtes bodye by their owne doctrine. And if S. Paule ſpake it of breade conſecrated, than they muſt needes confeſſe that after conſe=cration ſuche breade remaineth, as is broken bread, whiche can bee none other, than very true materiall bread. And ſtraight wayes after ſainct
1.Co.10 » Paule ſayeth in the ſame place that wee bee par=
» takers of one breade and one cuppe. And in the nexte chapiter, ſpeakyng more fully of the ſame matter, four tymes he nameth the bread and the cuppe, neuer makinge mention of any tranſub=ſtantiation, or remaynynge of accidētes without any ſubſtaunce, whiche thinges he would haue made ſome mention of, if it had been a neceſſarye article of our fayth, to beleue that there remay=neth no bread nor wine. Thus it is euident and plaine, by the woordes of ſcripture, that after cō=ſecration remaineth breade and wyne, and that the Papiſticall doctrine of tranſubſtantiation, is directly contrary to goddes woorde.

Chap. 3. The papiſticall doctrine is a=gainſt reaſon.

Let vs nowe conſider alſo, howe the ſame is againſt naturall reaſon, and natural operacion, which although thei preuaile not againſt Gods woorde, yet when they be ioyned wyth Goddes

woorde,

worde, they be of greate moment to confirme any truthe. Naturall reason abhorreth vacuum, that is to say, that there shoulde be any emptye place, wherin no substance shoulde be. But yf there remain no bread nor wyne, the place where they were before, and where their accidentes be, is tylled with no substaunce, but remayneth vacuum, cleane contrary to the order of nature.

We se also that the wyne, though it be consecrated, yet wyll it tourne to vyneiger, and the breadde wyll mowle, whyche than be nothynge elles but sowre wyne and mowled bread, whiche could not waxe sowre nor mowly, yf there were no breade nor wyne there at all.

And yf the sacramentes were nowe brent (as in the olde churche they bourned all that remained vneaten) lette the Papistes telle what is brente. They muste nedes saie, that it is eyther bread, or the body of Christe. But breade (saye they) is none there. Than muste they needes bourne the body of Christ, and be called Christ bourners (as heretofore they haue burned many of his membres) except they will say, that accidentes bourne alone withoute any substance. contrary to all the course of nature.

The sacramentall breade and wyne also will nourishe, whiche nourishement naturally commeth of the substaunce of the meates and dryntes, and not of the accidentes.

The wyne also wyll poyson, (as pyuers bysshops of Rome haue had experiences, bothe in

poysonyng of other, and beyng poysoned them selues) whiche poysonynge they can not ascribe to the most hollsome bloud of our sautour Chryst, but onely to the poysoned wyne.

And most of all, it is agaynst the nature of accidentes, to be in nothyng. For the definition of accidentes, is to be in some substance, so that yf they be, they must nedes be in some thynge. And if they bee in nothyng, than they be not.

And a thousande thynges mo, of like foolishnesse dooe the Papistes affirme by their Transubstantiation, contrary to all nature and reason. As that two bodies be in one place, and one body in many places at one tyme, and that substances bee gendred of accidentes onely, and accidentes conuerted into substances, and a body to be in a place, and occupie no roume, and generation to be without corruption, and corruption without generation, with many suche lyke thynges, agaynst all order and principles of nature and reason.

Chap. 4.

The papistical doctrine is also against all our outward senses, called our fiue wittes. For our eies say, they se there bread and wyne, our noses smell bread & wyne, our mouthes taste, and oure handes feele bread and wyne. And although the articles of our faith be aboue all our outwarde senses, so that we beleue thynges, whiche we can neither see, feele, here, smelle, nor taste, yet they be not contrary to our senses, at the least so contrary, that in suche thynges, whiche we from tyme

The papistical doctrine is also agaynst all our sen ses

to

to tyme doo see, smell, feele, here and tast, we shal not trust our senses, but beleue cleane contrary. Christ neuer made no suche article of our faith.

Our faith teacheth vs to beleue thynges that we see not, but it dooth not byd vs, that we shall not beleue that we see dayly with our eyes, and heare with our eares, and grope with oure handes. For although our senses can not reache so farre as oure faythe doothe, yet so farre as the compas of our senses doeth vsually reache, oure faith is not contrary to the same, but rather our senses doo confirme our faith. Or els what anailed it to S. Thomas, for the confirmation of Christes resurrectiō, that he did put his hand in to Christes side, & felt his woundes, if he myght not trust his senses, nor geue no credite therto? John. 20.

And what a wyde dooze is here opened to Valentiniamus, Marcion, and other heretikes, wht che sayde, that Christe was not crucyfyed, but that Symon Cyzeneus was crucifyed for hym, although to the syghte of the people, it seemed that Christe was crucified? Or to suche heretikes as sayd, that Christe was no man, although to mens sights he appered in the forme of man, and seined to be hungry, dry, wery, to wepe, slepe, eate, drynke, yea and to dye lyke as other men doo? For if we ones admytte this doctrine, that no credite is to be geuen to our senses, we open a large field, & geue a great occasiō vnto an innumerable rablement of moste heynous hereses.

And if there be no trust to be geuen to our sen

ses in this matter of the sacramente, why than do the Papistes so stoutely affirme, that the accidentes remayn after the consecration: whiche can not be iudged but by the senses. For the scripture speaketh no woorde of the accidentes of breadde and wyne, but of the breadde and wyne theim selues. And it is againste the nature and diffinition of accidentes, to bee alone withoute any substance. Wherfore if we maye not truste our senses in this matter of the sacrament, than if the substance of the bread and wyne be gone, why may we not then say, that the accidentes be gon also: And if we must nedes beleue our senses, as cõcernyng the accidentes of bread & wine, why may we not doo the lyke of the substance, & that rather than of the accidentes: forasmuche as after the cõsecration, the scripture saith in no place, that there is no substance of bread nor of wyne, but calleth theim styll by suche names as signifie the substances, and not the accidentes:

And fynally, if our senses bee dayly deceiued in this matter, thã is the sensible sacrament nothyng els, but an elusion of our senses. And so we make muche for their purpose, that said that Christ was a crafty iuggler, that made thynges to appere to mens sightes, that in dede were no suche thynges, but formes onely, figures, and apparances of theim.

But to conclude in fewe woordes this processe of our senses, let all the Papistes laye their heades togither, and thei shal neuer be able to shew

one

one article of our faith, so directly contraye to our senses, that all our senses by daiely experience shall affirme a thynge to bee, and yet oure faythe shall teache vs the contrary therevnto.

Nowe for as muche as it is declared, how this Papisticall opynion of Transubstantiation is agaynst the woorde of God, agaynst nature, agaynst reason, and agaynste all our senses, wee shall shewe furtherinore, that it is agaynste the fayth and doctrine of the olde authors of Christes churche, begynnyng at those authors, whiche were nerest vnto Christes tyme, and therfore myght best knowe the truthe herein. Chap. 5

The papisticall doctrine is cõtrary to ỹ faythe of the old authours of Christes Churche.

Fyrst Justinus, a greate learned man, and an holy martyr, the oldest author that this daye is knowen to write any treatie vpon the sacramentes, and wrote not muche aboue one hundred yeres after Christes ascension. *Iustinus.*

He writeth in his seconde apologie, that the bread, water, and wyne in this sacrament, ar not to be taken as other cõmon meates and drinkes be, but they bee meates ordeyned purposely to geue thankes to god, and therfore be called Eucharistia, and be called also the body and bloude of Christ. And that it is laufull for none to eate or drynke of them, but that professe Christe, and lyue accordynge to the same. And yet the same meate and drynke (saith he) is chaunged into our flesshe and bloud, and nourisheth our bodies.

By which saiyng it is euident, that Justinus thought, that the bread and wyne remained still,

for els it coulde not haue beene tourned into our flesshe and bloud to norish our bodyes.

Irenæus contra Valentinum lib. 4. cap. 34.

Next him was Ireneus, aboue 150 yeres after Christ, who (as it is supposed) could not bee deceaued in the necessary poyntes of our fayth, for he was a disciple of Polycarpus, which was disciple to saint Iohn the Euangelist. This Ireneus, folowerth the sense of Iustinus wholly in this mattier, and almost also his woordes, saynge, that the breade wherein we giue thankes vnto God, although it be of the yearthe, yet whan the name of God is called vppon it, it is not than common bread, but the bread of thankes geuing, hauing two thinges in it, one earthly, and the other heauenly. What ment he by the heauenly thynge, but the sanctificacion whyche cometh by the inuocation of the name of God? And what by the earthly thynge? but the verye bread, which (as he sayd before) is of the earth: and which also (he sayth) doeth nourishe our bodies, as other bread doth e whiche we doo vse.

Origenes in Mat. ca. 15.

Shortely after Ireneus, was Origen about 200. yeares after Christes ascension. Who also affirmeth, that the materiall bread remaineth, saying, that the mattier of the breade auayleth nothing, but goeth donne into the bealy, and is auoyded dounewarde, but the woorde of God spoken vpon the breade, is it that auaileth.

Cyprian. ad Cæciliũ li. 2. epistola. 3.

After Origen came Cyprian the holy martyr about the yeare of our Lorde 250. who wryteth against theym that ministred this Sacrament

wyth

with water onely, and without wyne. For as
» muche (sayth he) as Christe sayd: I am a trewe
» vyne. therefore the bloude of Christ is not water,
» but wyne, nor it can not bee thought that his bloude
» (wherby we be redemed and haue lyfe) is in the
» cuppe, whan wyne is not in the cuppe, wherby the
» bloude of Christ is shewed.

What woordes couide Cyprian haue spoken more playnly, to shewe that the wyne doothe remayne, than to say thus: If there bee no wyne, there is no bloud of Christe?

And yet he speaketh shortely after, as plainely Mat. 26.
»in the same Epistle. Christ (sayth he) takyng the
»cuppe, blessed it, and gaue it to his disciples,
»sayeng: Drynke you all of this, for this is the
»bloude of the newe testament, whyche shall bee
»shedde for many, for the remyssion of synnes. I
»say vnto you, that from hence forthe I wyll not
»drynke of this creature of the vyne, vntyll I shal
»drynke with you newe wyne in the kyngdome of
»my father. By these woordes of Christe (sayth
» sayncte Cyprian) we perceiue, that the cuppe whi
» che the Lorde offered, was not onely water, but
» also wyne. And that it was wyne, that Christe cal-
» led his bloude, whereby it is cleare, that Christes
» bloud is not offered, yf there be no wyne in the Cha-
» lice. And after it foloweth: Howe shal we drynke
» with Christe newe wyne of the creature of the vyne,
» if in the sacrifice of God the father and of Christ
» we doo not offre wyne?

In these woordes of sayncte Cyprian, appeereth
moste

moste manifestly, that in this sacrament is not only offered very wyne, that is made of grapes, that come of the vyne, but also that wee drynke the same. And yet the same giueth vs to vnderstande, that if we drynke that wyne worthely, we drynke also spiritually the very bloud of Christ, whiche was shed for our synnes.

Eusebius Emissenus. Eusebius Emissenus, a mã of syngular fame in learning, about CCC. yeares after Christes ascention, did in fewe wordes set out this matter so plainely, (bothe howe the breade and wyne be conuerted into the body & bloud of Christe, and yet remayne styll in their nature, and also howe besydes the outwarde receiuinge of breade and wyne, Christ is inwardly by fayth receiued in our heartes) al this (I say) he doth so plainly set out, that more plainnesse can not be reasonably desyred in this matter. For he sayth, that the cõuersion of the visible creatures of bread & wine, into the body and boude of Christe, is lyke vnto our cõuersion in baptisme, where outwardly nothyng is changed, but remaineth the same that was before, but all the alteration is inwardely and spiritually.

De consecr. Distinction. 2. » If thou wylt knowe (sayth he) howe it ought not to seem to the a newe thyng, and impossible, » that yearthly and corruptible thynges be turned into the substance of Christ, loke vpon thy selfe, which » art made newe in baptisme, whan thou wast farre » from life, and banished as a straunger frõ mercy, and fro the way of saluacion, and inwardely

was

› waſt dead, yet ſodeynly thou beganſte an other
› lyfe in Chriſt, and waſte made newe, by holſome
› myſteries, and waſt turned into the body of the chur-
› che, not by ſeyng, but by beleuynge: and of the
› childe of damnation, by a ſecrete pureneſſe, thou
› waſte made the choſen ſonne of God. Thou vi-
› ſibly dyddeſt remayne in the ſame meaſure, that thou
› haddeſt before, but inuiſibly thou waſt made greater,
› without any increace of thy body. Thou waſt the ſelf
› ſame perſon, and yet by the increace of faith, thou
› waſte made an other man. Outwardly nothyng
› was added, but all the chaunge was inwardly. And
› ſo was man made the ſon of Chriſte, and Chriſt
› fourmed in the mynd of man. Therfore as thou
› (puttyng away thy former vileneſſe) didd eſt re-
› ceaue a newe dignitee, not feelyng any chaunge
› in thy bodye, and as the curynge of thy diſeaſe,
› the puttyng away of thyn infection, the wyppyng
› awaye of thy filthyneſſe bee not ſene with thyne
› eyes, but are beleued in thy mynde: ſo lykewyſe
› whan thou doeſt go vp to the reuerende altare,
› to feede vpon ſpirituall meate, in thy faith looke
› vpon the body and bloudde of hym, that is thy
› God, honour hym, touche hym with thy mynde,
› take hym in the hande of thy harte, and chiefely
› dryn̄k hym with the draught of thy inward mā.

Hytherto haue I reherſed the ſaiynges of Euſebius, whyche bee ſo playne, that no man can wyſhe more playnely to bee declared, that this mutation of the breade and wyne into the bodye and bloudde of Chriſte, is a ſpirituall mutation

and that outwardly nothyng is chaunged. But as outwardly we eate the bread, and drynke the wyne with our mouthes, so inwardly by faythe, we spiritually eate the very flesshe, and drynke the very bloude of Christe.

Hilarius. Hilarius also in fewe wordes saieth the same. There is a figure (saieth he) for breade and wyne be outwardly seene. And there is also a truthe of that figure, for the body and bloude of Christe bee of a truthe inwardly beleued. And this Hilarius was within lesse than. 350. yeares after Christe.

Epiphanius cõtra hæreses lib. 3. to. 2. Et in Anacephaleosi. And Epiphanius shortly after the same time, saieth, that the bread is meate, but the vertue that is in it, is it that geueth lyfe. But yf there were no bread at all, howe coulde it be meate?

Chrysosto. in Mat. ca. 26. Hom. 83 About the same tyme or shortely after, aboute the yere of our Lorde. 400. Saynt John Chrysostome writeth thus, agaynste theim that vsed onely water in the sacrament. Christe (sayth he) myndyng to plucke vp that herelye by the rootes, vsed wyne, as welle before his resurrection, whan he gaue the mysteries, as after at his table without mysteries. For he saith, of the fruite of the vyne, whyche surely bryngeth forthe no water, but wyne.

These wordes of Chrysostome declare playnly, that Christe in his holy table, bothe dranke wyne, and gaue wyne to drynke, whiche had not been trewe, yf no wyne had remayned after the Consecration, as the Papistes fayne.

And

And yet more playnely Saynct Chrysostome declareth this matter in an other place, sayeng: The breadde beefore it bee sanctified, is called breade, but whan it is sanctified by the meanes of the prieste, it is delyuered frome the name of breadde, and is exalted to the name of the Lordes body, although the nature of bread doeth styll remayne. *Ad Cesariũ monachum*

The nature of bread (saith he) doeth styll remayn, to the vtter and manyfest confutation of the Papistes, whyche saye that the accidentes of breadde dooe remayne, but not the nature and substance.

At the same time was S. Ambrose, who declareth the alteration of breade and wyne into the body and bloud of Christe, not to be suche, that the nature and substance of bread and wyne bee gone, but that through grace, there is a spirituall mutation by the myghtye power of God, so that he that worthyly eateth of that bread, doth spiritually eate Christe, and dwelleth in Christe and Christe in hym. *Ambrosius.*

For (sayeth saynt Ambrose, speakyng of this chaunge of bread into the body of Christ) if the woord of God be of that force that it can make thynges of noughte, and those thynges to bee, whiche neuer were before, muche more it cannot make thynges that were before, still to bee, and also to bee chaunged into other thynges. *De iis qui mysterijs initiantur. ca. vlti. & De sacramentis li. 4. cap. 4*

And he bryngeth for example here of the chãge of vs in baptisme, wherin a man is so chaunged,

(as is before declared in the woordes of Eusebius) that he is made a newe creature, and yet his substance remaineth the same that was before.

Augustinus in sermone ad infātes

And saint Augustin about the same time wrote thus: That whiche you see in the altare, is the bread and the cup, whiche also your eies do shew you. But faith sheweth further, that bread is the body of Christe, and the cuppe his bloude.

Here he declareth foure thyngs to be in the sacrament. Two that we se, whiche be breade and wine. And other two, which we se not, but by faithe onely, whiche be the body and blud of Christ

In lib. sententiarum Prosperi.

And the same thing he declareth also as plainly in an other place, saying: The sacrifice of the Church consisteth of two thynges of the visyble kind of the element, & of the inuisible flesh & blud of our Lorde Jesu Christe, bothe of the sacrament, and of the thynge sygnified by the sacrament. Euen as the parsone of Christe consisteth of God and man, forasmuch as he is very God and very man. For euery thynge conteyneth in it, the very nature of those thynges, wherof it consysteth. Nowe the sacrifice of the Churche consysteth of two thynges, of the sacrament, and of the thyng thereby signifyed, that is to saye, the bodye of CHRISTE. Therfore there is bothe the sacrament, and the thyng of the sacrament, whiche is Christes body.

What can be deuised to be spoken more plainly against the errour of the Papistes, which say that no bread nor wyne remayneth in the sacra-

ment

ment: For as the person of Christe consisteth of two natures, that is to say, of his manhod, and of his Godhed, (And therefore bothe those natures remaine in Christ,) euen so (sayth saynte Augustin) the sacrament cõsisteth of two natures, of the elemẽtes of bread and wine, and of the body & bloud of Christ, & therfore both these natures must needs remaine in the sacrament.

For the more plaine vnderstandynge herof, it is to bee noted, that there were certayne heretyques, as Simon, Menander, Martion, Valentinus, Basilides, Cerdon, Manes, Eutiches, Manicheus, Apolinaris, and dyuers other of lyke sortes, whyche sayd, that Christe was very God, but not a very manne, althoughe in eatynge, drinkinge, sleappynge, and all other operations of man, to mens iudgementes he appered lyke vnto a man.

Other there were, as Artemon, Theodorus, Sabellius, Paulus Samasathenus, Marcellus, Photinus, Nestorius, and many other of the same sectes, whiche sayd, that he was a very naturall man, but not very God, although in geuyng the blynd their syghte, the dumbe theyr speeche, the deafe their hearynge, in healyng lodainly with his worde al diseases, in raysing to life them that were dead, and in al other workes of God, he shewed himselfe as he had been god.

Yet other there were which seyng the scripture so playne in those two matters, confessed that he was both God & man, but not both at one tyme.

For before his incarnation (sayde they) he was God onely, and not man, and after his incarnation, he ceased from his godhead, & becam a man onely, and not God, vntyl his resurrection or ascension, and than (say they) he left his manhode, and was only God agayn, as he was before his incarnation. So that whan he was mā, he was not God, and whā he was god, he was not man.

But against these vain heresies, the Catholik faith, by the expresse word of God, holdeth and beleueth, that Christ after his incarnation lefte not his diuine nature, but remayned styll god, as he was before, beynge togyther at one tyme, (as he is styl) both perfect god and perfect man.

And for a playne declaration hereof, the olde auncient authors geue two examples, one is of man, whyche is made of two partes, of a soule and of a bodye, and eche of these two partes remayne in man at one tyme. So that whan the soule, by the almyghtye power of god, is put in to the body, neither the body nor soule perisheth thereby, but therof is made a perfecte man, hauyng a perfect soule and a perfect body, remaynyng in hym both at one tyme. The other example, whyche the olde authors bryngе in for thys purpose, is of the holy supper of our Lord, whiche consisteth (say they) of two partes, of the sacrament or visible element of bread and wyne, & of the body and bloud of Christ. And as in them that duely receyue the sacrament, the very natures of bread and wyne ceasse not to be there, but

remayn

remaine there styll, and be eaten corporally, as the body and bloud of Christ be eaten spiritually: so likewyse doth the diuine nature of Christe remayne styll with his humanity.

Let nowe the Papistes auaunte theymselues of their Transubstantiation, that there remayneth no breade nor wyne in the mynistracion of the sacrament, yf they wyll defende the wycked heresyes before rehersed, that Christ is not God and man both togither. But to proue that this was the mynde of the olde authors, besyde the saying of sainct Augustine here recited, I shall also reherse diuers other.

Sainct Jhon Chrysostome writeth agaynste the pestilent errour of Apollinaris, whiche affirmed that the Godhead and manhead in Christ, were so myxed and confounded together, that they bothe made but one nature. Against whom S. John Chrisostome writeth thus. *Chrysosto. ad Cesariũ monachum.*

> Whan thou speakest of God, thou must consyder a thynge, that in nature is syngle, wythout composition, without conuersion, that is, inuisible, immortall, incircumscriptible, incomprehensible, wyth suche lyke. And whan thou speakest of manne, thou meanest a nature that is weake, subiecte to hunger, thyrste, weepyng, feare, sweatynge, and suche lyke passions, whiche cannot bee in the diuine nature. And whan thou speakest of Christ, thou ioynest twoo natures togither in one persone, who is bothe passible and impassible? Passible as concerning

nyng his flesshe, and impassible in his deitee.

And after he concludeth saiyng: Wherefore
› Chriſte is bothe God and man: God by his im-
› passible nature, and man bycause he suffred. He
› hymselfe beyng one person, one sonne, one Lord,
› hathe the dompnion and power of two natures
› ioyned togyther, whych be not of one substance,
› but eche of theim hath his propertees distincte
› frome the other. And therefore remayneth there
› two natures, distincte, and not confounded. For
› as before the consecration of the bread, we calle
› it bread, but whan Goddes grace hath sanctified it
› by the prieſt, it is delyuered from the name of bread,
› and is exalted to the name of the body of the Lorde,
› althoughe the nature of the bread remayne still in it,
› and it is not called two bodyes, but one body of
› Gods sonne: so likewyse here, the diuine nature
› resteth in the body of Chriſt, and these two make
› one sonne, and one persone.

These wordes of sainct Chrysostome, declare and that not in obscure termes, but in playne wordes, that after the consecration, the nature of bread remayneth styll, althoughe it haue an hygher name, and bee called the body of Chriſt: to signifie vnto the godly eaters of that bread, that they spiritually eat the supernaturall bread of the body of Chriſte, who spiritually is there present, and dwelleth in theim, and they in hym, although corporally he sytteth in heauen at the right hande of his father.

Glos. w.cō Herevnto accordeth also Gelasius, writyng against

gainst Eutyches and Nestorius, of whome the one said, that Christ was a perfecte man, but not God: and the other affirmed cleane contrarye, that hee was verye God, but not man. But against these two heynous heresies, Gelasius proueth by moste manyfest scriptures, that Christe is bothe god and man, and that after his incarnation remayned in hym the nature of his godhead, so that he hathe in hym two natures with theyr naturall propertees, and yet is hee but one Christe. contra Eutychē et Nestoriū

And for the more euident declaration herof, he bringeth two examples, the one is of man, who beeynge but one, yet he is made of two partes and hath in hym two natures, remaynyng bothe togyther in hym, that is to saye, the bodye and the soule with their naturall properties.

The other example is of the sacrament of the
› body & bloud of Christ, which (saith he) is a god
› ly thyng, and yet the substance or nature of breade
› and wyne, doo not cease to be there styll.

Note well these wordes agaynste all the Papistes of our tyme, that Gelasius (which was by shop of Rome more thā a thousand yeres passed) writeth of this sacrament, that the breadde and wyne cease not to be there styll, as Christ ceased not to be God after his incarnation, but remained styll perfecte god, as he was before.

Theodoretus also affirmeth the same, both in his first and in his seconde dialoge. In the fyrst he saith thus: He that called his naturall body, Theodoretus in dialogis.

» wheate and breadde, and also called hym selfe a
» vyne, the selfe same called bread and wyne his bo-
» dye and bloudde, and yet chaunged not theyr na-
» tures.

And in his seconde dialogue he sayth more playnly. For (sayth he) as the bread and wyne after the consecration lose not their propre nature, but kepe their former substance, forme, and figure, whyche they had before, euen so the body of Christe, after his ascention, was changed into the godly substaunce.

Nowe lette the Pappistes choose, whyche of these two they wyll graunte, (for one of theym they muste needes graunt) eyther that the nature and substaunce of breadde and wyne, remayne styll in the sacrament after the consecration, (and than muste they recant their doctrine of Transubstantiation) or elles that they bee of the errour of Nestorius, and other, whyche dyd say, that the nature of the Godhead, remayned not in Christe after his incarnation. For al these olde authors agree, that it is in the one, as it is in the other.

Chap. 6.

Transubstantiatiō cam from Rome.

Nowe forasmuche as it is proued sufficientelye (as welle by the holye Scripture, as by naturall operation, by naturall reasone, by all our senses, and by the moste olde and best lerned authors, and holye martyres of CHRISTES churche,) that the substaunce of breadde and wyne doe remayne, and be receaued of faythefull people in the blessed sacramente, or supper

of

of the LORD: It is a thyng worthy to bee considered and well waied, what moued the schoole authors of late yeares to defende the contrary opinion, not onely so farre frome all experience of oure senses, and so farre frome all reasone, but also cleane contrarye to the olde Churche of CHRIST, and to Goddes moste holy worde. Surely nothyng moued them therto so muche, as dyd the vayne faythe, whyche they hadde in the churche and sea of Rome.

For Johannes Scotus, otherwyse called Dunce, (the subtilest of al the schole authors) in treatyng of this matter of Transubstantiation, sheweth playnely the cause thereof. For (saythe hee) the woordes of the Scripture myghte bee expounded more easylye, and more playnely, without Transubstantiation, but the Churche dyd choose this sense, (whyche ys more harde) beeynge moued thereto (as it seemeth) chiefkely, bycause that of the Sacramentes menne oughte to holde, as the holye Churche of Rome holdeth: But yt holdeth, that breade is transubstantiate or tourned into the bodye, and wyne into the bloudde, as it is shewed De summa Trinitate & fide Catholica. Firmiter credimus. Scotus super. 4. sent. distinct. 11.

And Gabriel also (who of al other wrote most largely vpō the Canon of ỹ Masse) sayth thus. Gabriel.

It is to bee noted, that although it be taughte in the scripture, that the body of Christ is truly contayned and receyued of christen people, vnder the kindes of breade and wyne, yet howe the

body of Chriſt is there, whether by conuerſyon of any thyng into it, or without conuerſion, the body is there with the breade, bothe the ſubſtance and accidentes of breade, remaynyng there ſtyll, it is not founde expreſſed in the Bible. Yet for asmuche as of the ſacramentes, men muſte holde as the holy churche of Rome holdeth, as it is written De hereticis, Ad abolendam, And that churche holdeth, and hath determined, that the breade is trãſubſtantiated into the bodye of Chriſte, and the wyne into his bloud, therfore is this opinion receaued of all them that be catholike, that the ſubſtance of breade remayneth not, but really and truely is tourned, tranſubſtantiated and changed into the ſubſtance of the body of Chriſte.

Chap. 7. Thus you haue heard the cauſe, wherfore this opinion of Tranſubſtantiatiõ at this preſent is holden and defended among chriſtẽ people, that is to ſaye, bycauſe the churche of Rome hath ſo determined, althoughe the contrary, by the Papiſtes owne confeſſion, appeare to be moze eaſye moze trewe, and moze accordynge to the Scripture.

But bycauſe to our Engliſhe Papiſtes (who ſpeake moze groſſely hereinthã ỹ Pope himſelf, affirmyng that the natural body of Chriſt is naturally in the breade and wyne) can not, nor dare not ground their faith, concernyng tranſubſtãtiation, vpon the churche of Rome: whyche although in name, it be called moſte holye, yet in deede it is the moſte ſtynkynge dongehyll of all wic-

wickednes that is vnder heauen, and the verye synagoge of the deuyll, whiche who soeuer folo-weth, can not but stumble, and fall into a pit full of errours. Bycause I say (the Englische Papistes dare not nowe stablische their faith vpō that foundation of Rome, therfore they seke fygge leaues, that is to say, vayn reasons, gathered of theyr owne braynes and authoritees, wrested from the intent and mynde of the authors, wher with to couer and hyde theyr shamefull errours. Wherfore I thought it good, somewhat to trauayle herein, to take awaye those fygge leaues, that theyr shamefull errours may playnly to e-uery man appeere.

The greattest reason and of most importance, and of suche strength (as they thynke) or at the least as they pretende, that all the world can not answere therto, is this: Our sauiour Christ, takyng the bread, brake it, and gaue it to his disciples, saiyng: This is my body. Nowe (say they) as soone as Christ had spoken these wordes, the bread was straight waye altered and chaunged, and the substaunce thereof was conuerted into the substance of his precious body. Chap. 8.

The fyrst reason of the Papistes to proue theyr Transubstātiation. Mat. 26. Marc. 14. Luc. 22.

But what christian eares can pacientlye heare this doctrine, that Christe is euery day made a newe, and made of an other substaunce, than he was made of in his mothers wombe: For where as at his incarnation, he was made of the nature and substaunce of his blessed mother, nowe (by these Papistes opynyon) he is made euery

The answere.

day of the nature and substãce of bread & wyne, whiche (as they say) be turned into the substãce of his body and bloude. O what a meruaylous Metamorphosis, and abhompnable heresye is this: to say, that Christ is dayly made a newe, & of a newe matter: wherof it foloweth necessarily, that they make vs euery day a newe Christe, and not the same that was borne of the virgyne Mary, nor that was crucified vpon the crosse, as it shall be playnly proued by these argumentes folowynge.

Fyrst thus. If Christes body that was crucified was not made of bread, but the bodye that was eaten in the supper was made of breade (as the Papistes say) than Christes bodye that was eaten, was not the same that was crucified.

And agayn: If Christes body that was crucified, was not made of bread, and Christes body that was crucified was the same that was eaten at his last supper, than Christes body that was eaten was not made of bread.

And moreouer: If Christes bodye that was eaten at the laste supper, was the same that was crucified, and Christes bodye that was eaten at the supper was made of bread (as the Papistes fayne,) than Christes body that was crucifyed, was made of breade.

And in lyke maner it foloweth: If the bodye of Christ in the sacrament, bee made of the substãce of bread and wyne, and the same body was conceiued in the virgyns wombe, than the body

of

of Chriſte in the virgyns wombe, was made of bread and wyne.

Or els turne the argument thus. The bodye of Chriſt in the virgines woombe was not made of breade & wine, but this body of Chriſte in the ſacrament is made of bread and wine, than this body of Chriſt is not the ſame that was conceyued in the virgines wombe.

Another argument. Chriſt that was borne in the virgyns woombe, as concerninge his bodye, was made of none other ſubſtance, but of the ſubſtance of his bleſſed mother, but Chriſt in the ſacrament is made of another ſubſtaunce, than he is another Chriſte.

And ſo the Antichriſt of Rome, the chiefe author of all Idolatry, would bring faithfull chriſten people, frō the true worſhippyng of Chriſt, that was made and borne of the bleſſed virgyne Mary, through the operation of the holy ghoſt, and ſuffered for vs vpon the crōſſe, to worſhyp another Chriſt made of bread & wyne, throughe the conſecration of a Popiſhe prieſt.

And thus the Poppyſhe prieſtes make theym ſelues the makers of God. For (ſaye they) the prieſte by the woordes of conſecration maketh that thinge wh iche is eaten and dronken in the Lordes ſupper, and that (ſay they) is Chriſt him ſelfe both god and man, and ſo they take vppon them to make both god and man.

But let al true worſhippers worſhip one god one Chriſte, ones corporally made, of one onlye

corporal

corporall substance, that is to saye, of the blessed virgyn Mary, that ones dyed, and rose ones agayne, ones ascended into heauen, and there sitteth and shall syt at the right hand of his father euermore, although spiritually he be euery day amongest vs, & whosoeuer come together in his name, he is in the middest among theim. And he is the spirituall pasture and foode of our soules, as meate and drynke is of our bodyes, whych he signifieth vnto vs by the institution of his most holy supper in breade and wine, declarynge that as the breade and wine corporally comforte and feede our bodyes, so doth hee with his flesche and bloud spiritually cõmfort and feede our soules.

The answer more directiye.

And nowe may be easyly answered the Papistes argument whereof they do so muche boast. For bragge they neuer so muche of the conuersion of bread and wyne into the body and bloud of Chryst, yet that conuersion is spirituall, and putteth not awaye the corporall presence of the materiall breade and wyne. But for asmuche as the same is a moste holy sacrament of our spirituall nourishement, (whiche we haue by the bodye and bloud of our sauiour Chryst) there must nedes remaine the sensible element, that is to saye, bread and wine, without the whiche there cannot be no sacrament.

As in our spiritual regeneracion there can be no sacrament of baptysme, if there be no water. For as Baptisme is no perfect sacrament of spirituall regeneration, without there be aswel the element

element of water, as the holy ghoſt, ſpiritually regenerating the perſon that is baptiſed (which is ſignified by the ſayde water) euen ſo the ſoupper of our Lorde can be no perfecte ſacramente of ſpirituall foode, except there be as wel bread and wyne, as the body and bloud of our ſauiour Chriſte, ſpiritually feedyng vs, whyche by the ſayd bread and wyne is ſignified.

And howe ſo euer the body and bloude of our ſauiour Chriſt be there preſent, they may as wel be preſent there with the ſubſtance of bread and wyne, as with the accidentes of the ſame, as the ſchoole authors doo confeſſe them ſelues, and it ſhall be well proued yf the aduerſaries will deny it. Thus you ſee the ſtrongeſt argument of the Papiſtes anſwered vnto, and the chief foundation wherupon they buylde their errour of tranſubſtantiation, vtterly ſubuerted and ouerthrowen.

Chap. 9.

The ſecõd argument for trãſubſtantiã

An other reaſon haue they of lyke ſtrengthe. If the breade ſhoulde remayne (ſaye they) than ſhulde folowe many abſurdities, and chiefely, that Chriſte hath taken the nature of breade, as he toke the nature of manne, and ſo ioyned it to his ſubſtance. And than as we haue God verely incarnate for our redemption, ſo ſhoulde we haue hym inpanate.

The anſwere.

Thou mayſte conſyder good reader, that the reaſe of theyr reaſons be very weake and feeble, whan theſe bee the chiefe and ſtrongeſt. Truthe it is indeede, that Chriſte ſhoulde haue beene

impanate, yf he hadde ioyned the breadde vnto hys substaunce in vnitee of persone, that is to say, yf he had ioyned the breade vnto hym in suche sorte, that he hadde made the breadde one persone wyth hym selfe. But for as muche as he is ioyned to the breade but sacramentally, there foloweth no Impanation thereof, no more than the holy ghost is Inaquate, that is to say, made water, beyng sacramentally ioyned to the water in baptisme. Nor he was not made a doue, whan he toke vppon hym the forme of a doue, to signifie that he, whom sayncte John dyd baptise, was very Christe.

Mat. 3. Mar. 1. Luc. 3.

But rather of the errour of the Papystes theym selues (as one errour draweth an other after it) shoulde folowe the greate absurdytee, whyche they speake vppon, that ys to saye, that Chrysste shoulde bee Impanate and Inuinate. For yf Christe doo vse the breade in suche wise, that he dooth not adnihilate and make nothyng of it (as the Papistes say) but maketh of it his owne bodye, than is the bread ioyned to his body, in a greater vnitee, than is hys humanitee to his Godhead. For his Godhead is adioyned vnto his humanitee in vnitee of person, and not of nature. But our sauiour Christ (by their sayenge) adioyneth breade vnto his body in vnitee bothe of nature and person. So that the breade and the body of Christe be but one thyng, bothe in nature and person. And so is there a more entier vnion betwene Christe and breade, than betwene

twene his Godhead and manhead, or betweene his soule and hys bodye. And thus these argumentes of the Papystes, retourne (lyke tiueted nayles) vppon their owne heades.

Yet a thyrde reasone they haue, whyche they gather out of the syrt of John, where CHRIST sayeth: I am lyuely breade, whiche came frome heauen. If any manne eate of this breadde, he shall lyue for euer. And the breade whych I will geue, is my flesshe, whyche I wyll geue for the lyfe of the worlde. Chap. 10

The third reason. Jhon. 6.

Than reason they after this fashion. If the breadde, whyche Chryste gaue, bee hys flesshe, that yt cannot also bee materyall breadde, and so yt muste needes folowe, that the materyall breadde ys gone, and that none other substance remayneth, but the flesshe of Chryst onely.

To this is soone made answere, that Chryst in that place of John, spake not of the materiall and sacramentall bread, nor of the sacramentall eatyng, (for that was spoken two or thre yeares before the sacramente was fyrste ordeyned) but hee spake of spirituall breadde (manny tymes repetynge, I am the bread of lyfe, whyche came from heauen) and of spirituall eatyng by faith, after whiche sorte, hee was at the same presente tyme, eaten of as manny, as beleued on hym, although the sacramēt was not at that tyme made and instituted. And therfore he sayde: Your fathers dyd eate Manna in the deserte, and dyed, but he that eateth this bread shall lyue for euer.

The answere. John. 6. John. 6.

Therefore this place of S. Iohn, cannot in no wyse be vnderstand of the sacramentall breade, which neither cam from heauen, neither gyueth life to al that eat it. Nor of such bread CHRIST coulde haue than presentely sayde, This is my flesshe, except they wyll saye, that Chryste dydde than consecrate so many yeares before the institution of his holy supper.

Chap. 11.

Authours wrested of the Papistes for their transubstantiation.

Nowe that I haue made a full direct & plaine answere to the vayne reasons and cauillations of the Papistes, order requyreth to make lykewyse answere vnto their sophistical allegations and wrestyng of authors vnto their phantastycall purposes. There bee chiefely three places, whiche at the fyrst shewe, seeme muche to make for their intent, but whan they shalbe throughlywated, they make nothyng for them at all.

Cyprianus De cœna domini.

The fyrst is a place of Cyprian, in his sermon of the Lordes supper. where he saith, as is alleged in the Detection of the deuyls sophistrye.

> This breade whyche oure Lorde gaue to his disciples, chaunged in Nature, but not in outewarde fourme, is by the omnipotency of goddes worde, made flesshe.

The answere.

Here the Papystes stycke toothe and nayle to these woordes, Chaunged in nature, Ergo (say they) the nature of the bread is chaunged. Here is one chiefe poynte of the deuels sophistry vsed who in allegation of Scripture, vseth euer, eyther to adde therto, or to take awaye from yt, or to alter the sense therof. And so haue they in this

author

author, lefte out those woordes, whyche would open plainly all the whole matter. For nexte the woordes, which be here before of them recited, do folowe these woordes. As in the person of Christ, the humanitee was seen, and the diuinitee was hyd, euen so dyd the diuinitee, ineffably putte it selfe into the visible sacrament. Whiche woordes of Cyprian doo manyfestly shewe, that the sacrament doeth styll remayne with the diuinitee: and that sacramentally the diuinitee is poured into the bread and wyne, the same bread and wyne stil remaynyng: like as the same diuinitee by vnitee of persone was in the humanitee of Christe, the same humanitee stil remaining with ỹ diuinitie.

And yet the bread is chaunged, not in shape, nor substance, but in nature, (as Cyprian truely sayth) not meanyng that the naturall substance of bread is cleane gone, but that by Gods word, there is added therto an other higher propertie, nature, and condition, farre passyng the nature and condition of common bread, that is to saye, that the bread doth shewe vnto vs, (as the same Cyprian saythe) that wee bee partakers of the spiryte of God, and moste purely ioyned vnto Christe, and spiritually feade with his flesshe and bloud, so that nowe the sayd mysticall breade is bothe a corporall foode for the body, and a spirituall foode for the soule.

And likewise is the nature of the water chaunged in baptisme, for as muche as beside his common nature, which is to washe and make cleane

the bodye) it declareth vnto vs that our soules be also washed & made cleane by the holy ghost. And thus is aunswered the chiefe authoritee of the doctours, whyche the Papistes take for the principal defence of their error. But for further declaration of saincte Cyprians mynde herein, reade the place of hym before recited, fol. 24.

Chap. 12

Another authoritee they haue of saincte Johu Chrysostome, whiche they boast also to be inuincible. Chrysostome (say they) writeth thus in a certayne homily De Eucharistia. Doest thou see bread? Doest thou see wyne? Do not thynke so, nethe, as other meates doo: God forbyd, thynke not so. For as waxe (if it be put into the fyre) it is made lyke the fyre, no substance remayneth, nothyng is lefte: so here also thynke thou that the mysteries be consumed by the substance of the body.

Chrysostomus.

At these wordes of Chrysostom the Papistes do triumphe, as though they had won the field. Lo (say they) doeth not Chrysostomus the great clerke say most plainly, that we see neither bread nor wyne: but that (as waxe in the fyre) they bee consumed to nothynge, so that no substaunce remaineth? But yf they had rehersed no more, but the very next sentence that foloweth in Chrysostom (which craftily and maliciously they leaue out) the meanynge of saincte John Chrysostome wolde easyly haue appeared, and yet wyll make them blushe, if they be not vtterly paste shame. For after the forsayd wordes of Chrysostome, immediatly folowe these wordes.

The aunswere.

And her-

Wherfore (sayth he) whan ye comme to these
mysteries, do not thynke, that you receiue by a man,
the body of God, but that with tongues, you re-
ceiue fyer by the aungels Seraphyn.

And straight after, it foloweth thus.

Thynke that the bloud of saluation floweth
out of the pure and godly syde of Christe, and to
cõmyng to it, receiue it with pure lippes. Wher-
fore brother, I pray you & beseche you, let vs not
be from the churche, nor let vs not bee occupied
there with vaine cõmunication, but let vs stand
fearefull & trembling, castyng doune our eyes,
lyfting vp our myndes, mourning priuely with
out speache, and reioysyng in our heartes.

These wordes of Chrysostome do folowe im-
mediately, after the other woordes, whiche the
Papistes before rehersed. Therfore yf the Pa-
pistes will gather of the wordes by them rehersed,
that there is neither bread nor wine in the sacra-
ment, I may aswell gather of the woordes that
folowe, that there is neither priest nor Christes
body.

For as in the former sentence, Chrysostome
sayth, that we may not thinke, that we see bread
& wyne: so in the second sentẽce he sayth, that we
maye not thynke, that wee receiue the bodye of
Christ of the priestes handes. Wherfore if vpon
the second sentence (as the Papistes theym sel-
ues wyll say) it can not be truely gathered, that
in the holy Communion there is not the body of

Christ

Chriſt miniſtred by the prieſte: then muſte they confeſſe alſo, that it can not bee well and truely gathered vppon the firſte ſentence, that there ys no bread nor wyne.

But there be all theſe thinges togither in the holy Communion, Chriſte himſelfe ſpiritually eaten and dronken, and norifhyng the right beleuers, the bread & wyne as a ſacrament declaryng the ſame, and the prieſt as a miniſter therof. Wherfore S. Iohn Chryſoſtome ment not abſolutely, to deny that there is bread & wyne, or to denye vtterly the prieſt and the bodye of Chriſt to be there, but he vſeth a ſpeache, whiche is no pure Negatiue, but a Negatiue by comparyſon.

Negatiues by cõparyſon.

Whiche faſhion of ſpeeche, is cõmonly vſed, not only in the ſcripture, and amonge all good authors, but alſo in all manner of languages. For when two thynges bee compared togither, in the extollyng of the more excellẽt, or abaſyng of the more vyle, is many tymes vſed a Negatiue by compariſon, whiche neuertheleſſe is no pure Negatiue, but onlye in the reſpecte of the more excellent, or the more baſe.

As by example. When the people reiectynge
1. Reg. 8. the prophete Samuel, deſyred to haue a kynge,
» almighty God ſayde to Samuel: They haue
» not reiected thee, but me. Not meaninge by this negatiue abſolutely, that they had not reiected Samuel (in whoſe place they deſired to haue a kynge) but by that one negatiue by compariſon

he

he vnderstode two affirmatiues, that is to say, that they had reiected Samuell, and not him alone, but also that thei had chiefly reiected God.

And whan the prophet Dauid said in the persone of Christe, I am a wourme, and not a man. Psal. 21. by this negatiue hee denyed not vtterlye, that Christe was a man, but (the more vehementely to expresse the great humiliation of Christe) he sayd, that he was not abased onely to the nature of man, but was brought so lowe, that he might rather be called a wourme, than a man.

This maner of speache was familiar and vsuall to S. Paule, as whan he sayde: It is not Rom. 7. »I that dooe it, but it is the synne that dwelleth »in me. And in an other place he saythe: Christe 1. Cor. 1. »sent me not to baptise, but to preache the gospel. »And agayne he saith: My speche and preching, 1. Cor. 1. »was not in wourdes of mans persuasion, but in »manyfest declaration of the spirite and power. »And he saith also: Neyther he that graffeth, nor 1. Cor. 3 »he that watereth, is any thynge, but God that »gyueth the increase. And he saieth moreouer: »It is not I that lyue, but Christe lyueth within Galat. 2. »me. And, God forbydde, that I shoulde reioyce Galat. 6. »in any thynge, but in the crosse of our Lord Ie- »su Christe. And further, We dooe not wrastle a- Ephe. 6. »gaynst fleshe and bloudde, but agaynste the spy- »rites of darkenesse.

In all these sentences, and many other lyke, although they bee negatiues, neuertheless S. Paule mente not, clerely to denye, that he dyd

that euyl wherof he spake, or vtterly to say, that
1. Cor. 1. he was not sent to baptise (who in dede did bap-
tise at certayn tymes, and was sent to do al thin-
ges that pertayned to saluation) or that in his
office of setting forth of Goddes word, he vsed
no witty perswasions, (whyche in deede he vsed
moste discreetely) or that the grafter and wate-
rer bee nothyng, (whyche be Goddes creatures,
made to his similitude, & without whose woorke
there shuld be no increase) or to say, that he was
Rom. 15. not alyue (who bothe lyued, and ran from coun-
trey to countrey, to set forthe Goddes glory) or
cleerely to affirme, that he gloried and reioyced
in no other thyng, thã in Christs crosse (who re-
1. Cor. 11. ioyced with all men that were in ioye, and sorow-
wed with all that were in sorowe) or to deny vt-
terly, that we wrastle agaynst flesche and bloud:
(whyche ceasse not dayly to wrastle and warre a-
gaynst our ennemies, the worlde, the flesche, and
the dyuell.) In all these sentences S. Paule (as
I sayd) ment not cleerely to deny these thynges,
whiche vndoubtedly were all trewe, but he ment
that in comparison of other greater thynges,
these smaller were not muche to be esteemed, but
that the greater thynges, were the chief thinges
to be cõsidered. As that sinne committed by his
infirmiete, was rather to be imputed to original
syn, or corruption of nature, whiche lay lurkyng
within hym, than to his owne will and consente.
And that although he was sent to baptise, yet he
was chiefely sent to preache Goddes woorde.

And

And that although he vsed wyse and discrete per swasyons therein, yet the successe therof camme pyncipally of the powre of God, and of the wor kyng of the holy spirite. And that although the grafter and waterer of the gardeyn be som thyn ges, and doo not a lyttell in theyr offyces, yet it is God chiefely, that geueth the increace. And that although hee lyued in this worlde, yet his chiefe lyfe, concernynge God, was by Chryste, whom he had lyuyng within hym. And that al- though he gloried in many other thynges, ye in his owne infirmitees, yet his greattest ioye was 2. Cor. 11. in the redemption by the crosse of Chryste. And f. 12. that although our spirite dayly fighteth against Galat. 5. our flesshe, yet our chiefe and pyncipall fyght, is agaynst our ghostely ennemies, the subtyll and puisant wicked spirites and dyuels.

The same maner of speeche vsed also S. Pe- 1. Pet. 3. »ter in his fyrste epistle, sayenge, That the appa- »rayle of women, shoulde not be outwardly with »broyded heare, and settynge on of golde, nor in »puttynge on of gorgious apparayle, but that »the inwarde man of the harte, shoulde be with- »out corruption.

In whyche maner of speeche he intended not vtterly to forbyd al browdering of heare, al gold and costly apparell to all women, (For euery one must be apparayled accordynge to their condi- tion, state, and degree) but he ment hereby clere- ly to condempne all pryde and excesse in appa- rayle, and to moue all women that they shoulde

study to decke their soules inwardly with al ver tues, & not to be curious, outwardly to deck and adorne their bodies with sumptuous apparell.

And our sauiour Christe hym selfe was full of
Mat.6.» suche maner of speeches. Gather not vnto you (saythe he) treasure vpon earthe. wylynge vs therby, rather to set our myndes vpon heauenly treasure, whyche euer endureth, than vppon earthly treasure, whiche by manny sundry occasions perysheth, and is taken away from vs. And yet worldly treasure must nedes bee hadde and possessed of some men, as the person, tyme, and occasion doeth serue.

Mat.10» Likewise he said: When you be brought be-
» fore kynges and princes, thynke not what and howe you shal answere. Not wilyng vs by this negatiue, that we shulde negligently and vnaduisedly answere, we care not what, but that wee shoulde depende of oure heauenly father, trustynge that by his holye spirite, he wyll sufficientely instructe vs of aunswere, rather than to truste of any aunswere to bee deuysed by oure owne wytte and study.

Mat.10» And in the same manner he spake, whanne he
» sayde: It is not you that speake, but it is the spirite of God that speaketh within you. For the spirit of God is he that principally putteth godly wordes into our mouthes, and yet neuer the lesse we do speake accordyng to his mouyng.

And to be short, in al these sentences folowing,
Mat.23» that is to saie: Call no man your father vpon

earth

» erth: ‡ Let no man call you lord or maister: ‡ feat ‡ Mat. 23.
» not them that kyll the body. * I came not to send * Mat. 10
» peace vpon earth. * It is not in me to set you at ‡ Mat. 10.
» my right hand or left hande. ‡ You shal not wor- * Mat. 10.
» shyp the father neither in this mount, nor in Je- ‡ John. 4.
» rusalem. * I take no witnes at no man. ‡ My do- * John. 5.
» ctrine is not mine. ‡ I seeke not my glory. ‡ John. 7. John. 8.

In all these negatiues, our sauioure Christe spake not precisely & vtterly to deny al ỹ forsayd things, but in cõparison of them to prefer other thinges, as to preferre our father and lord in heuen, aboue any worldly father, lorde or master in earth, and his feare aboue the feare of any creature, and his word and gospell aboue al worldly peace. Also to preferre spirituall and inward honoring of God in pure heart & mynd, aboue̅ local, corporal & outward honor, and that Christe preferred his fathers glorye aboue his owne.

Now forasmuch as I haue declared at length, the nature and kind of these negatiue speaches, (whyche bee no pure negatiues, but by compatison) it is easy hereby, to make answere to S. John Chrysostome, who vsed this phrase of speach moste of any author. For his meanynge in his forsayde homily, was not that in the celebracion of the Lords supper is neyther breade nor wyne, neither priest, nor the bodye of Christ (which the Papistes them selues must needes cõfesse) but his intẽt was, to drawe our myndes vpwardes to heauen, that we shuld not consider so muche the bread, wine, priest, and body of Christ

we shuld consider his diuinitee and holy spirite
giuen vnto vs to our eternall saluation.

And therfore in the same place he vseth so ma-
ny tymes these wordes, Thinke and thinke not, will
yng vs by those wordes, that we shulde not fixe
our thoughtes & myndes vpon the bread, wyne,
priest, nor Christes body: but to lyft vp our har-
tes higher vnto his spirite and diuinitee, with-
out the whiche his body auayleth nothynge, as
Joh. 6. » he sayth him selfe: It is the spirite that gyueth
» lyfe, the flesshe auayleth nothynge.

And as the same Chrysostom in many places
moueth vs, not to cõsider the water in baptisme
but rather to haue respecte to the holy ghost, re-
ceued in baptisme, and represented by the water:
euen so doth he in this homily of the holy cõmu-
niõ, moue vs to lift vp our myndes frõ al visible
& corporal thigs, to things inuisible & spiritual.

In so muche that althoughe Christe was but
ones crucifyed, yet wolde Chrysostome haue vs
to thynke, that we see hym dayly whypped and
scourged before our eies, and his body hãgynge
vpon the Crosse, and the speare thruste into his
side, and the moste holy bloud to flow out of his
syde into our mouthes. After whiche maner S.
Galat. 3. Paule wrote to the Galathiãs, that Christ was
paynted and crucifyed before theyr eyes.

Chrysosto-mus. Therfore saith Chrysostom in the same homily
a litle before the place rehersed: What dost thou
O man: dyddest not thou promise to the priest,
whyche sayd: Lift vp your myndes and hartes,

and

» and thou dyddest answere: Doe lift them vp vn-
» to the Lorde: Art not thou ashamed and afrayde
» beyng at that same howre found a lyar: A won-
» derfull thyng. The table is set forth, furnished
» wyth Goddes mysteryes, the Lambe of God is
» offered for thee, the preist is careful for thee, spi-
» ritual fyer commeth out of that heauenly table,
» the Angels Seraphyn be there preſēt, couerynge
» their faces with vi. wynges. All the angelicall
» powers with the preist be meanes & intercessors
» for thee, a spirituall fyer commeth doune frome
» heauen, bloud in the cuppe is drunke out of the
» most pure syde vnto thy purification. And arte
» not thou ashamed, afrayde and abashed, not en-
» deuorynge thy selfe to purchase Goddes mer-
» cy: O man, doth not thine owne conscience con-
» demne thee: There be in the weeke 168. houres,
» and God asketh but one of theym to bee gyuen
» wholye vnto hym, and thou consumest that in
» wordly busynesse, in trifling and talkyng, with
» what boldenesse than shalte thou come to these
» holy mysteryes O corrupt conscience.

Hytherto I haue reherſed sainct Jhon Chry-
sostomes wordes, whiche doo shewe howe our
mindes should be occupied at this holy table of
our Lorde, that is to say, withdrawen frome the
consideracion of sensible thinges, vnto the con-
templacion of moste heauenly and godlye thyn-
ges. And thus is answered this place of Chry-
sostom, which the Papists take for an insoluble,
and a place that no man was able to aunswere.

But

But for a further declaration of Chrysostomes mynde in this matter, reade the place of hym before rehersed fol. 26. and 28.

Chap. 13. Yet there is an other place of sainct Ambrose, whiche the Papystes thynke maketh muche for theyr purpose, but after due examination, it shal playnly appeare, howe muche they be deceyued. They allege these wordes of saincte Ambrose in a booke intituled De ijs qui initiantur mysterijs.

Ambros. de ijs qui mysterijs initiantur.

» Let vs proue that there is not that thyng which nature formed, but whiche benediction dyd consecrate, » and that benediction is of more strength than nature. » For by the blessyng, nature it selfe is also chaunged.

Exo. 7. » Moyses held a rodde, he caste it from hym, and » it was made a serpent. Agayne he tooke the ser- » pent by the tayle, and it was turned agayn into » the nature of a rodde. Wherfore thou seest, that » by the grace of the prophet, the nature of the ser- » pent and rodde was twyse chaunged. The flud-

Exo. 7. » des of Egypt ranne pure water, & sodenly bloud » beganne to brast out of the vaynes of the spryn- » ges: so that men could not drynke of the fludde: » but at the prayer of the prophet, the bloud of the » fludde went awaye and the nature of water cam

Exo. 14 » agayne. The people of the Hebrues were com- » passed aboute, on the one syde with the Egypti- » ans, and on the other syde with the sea. Moyses » lyfted vp his rodde, the water diuided it selfe, & » stoode vp lyke a walle, and betwene the waters » was lefte a way for them to passe on foote. And » Iordane agaynste nature tourned backe to the

head

head of his sprynge. Doth it not appere nowe, that the nature of the sea fluds, or of the course of freshe water was changed? The people was dry, Moyses touched a stone, and water camme out of the stone. Dyd not grace here worke aboue nature, to make the stone to bryng forthe water, whyche it hadde not of nature? Exod. 17. Marath was a most bytter floudde, so that the people beynge drye, could not drynke therof. Moyses put wood into the water, and the nature of the water loste his bytternes, which grace infused, dyd sodeynly moderate. In the tyme of Heliseus the prophete, an axe heade fell frome one of the prophetes seruauntes into the water, he that loste the yron, desyred the prophet Heliseus help, who put the helue into the water, and the yron swam aboue. Exod. 15. 4. Reg. 6 Which thyng we know was done aboue nature, for yron is heuier than the liquor of water. Thus wee perceaue, that grace is of more force thā nature, and yet hitherto we haue rehersed but the grace of the blessing of the prophets. Nowe yf the blessyng of a man bee of suche valewe, that it maye chaunge Nature, what dooe wee saye of the consecration of God? wherein is the operation of the woordes of our sauiour Christe? For this sacrament whyche thou receaueste is doon by the woorde of Christe. Than if the word of Helias was of suche power, that yt coulde bryng fyer downe frome heauen, shall not the woorde of Christe be of that power, to chaunge the kyndes of her Elementes Of the makynge of the whole

Ps.148. > woꝛlde, thou haſte redde that God ſpake, and
> the thynges were doone, He commaunded, and
> they were created: The woorde than of Chriſte,
> that coulde of no thynges, make thynges that were
> not, can it not change thoſe thynges that bee, into that
> thynge, whiche beefore they were not? For it is no
> leſſe matter, to geue to thynges newe natures, than to
> alter natures.

Thus farre haue I reherſed the wooꝛdes of Saynt Ambꝛoſe, yᵗ the ſayde boke be his (whiche they that be of greateſt lernyng and iudgemente dooe not thynke) by whiche wooꝛdes the Papiſtes would pꝛoue, that in the ſupper of the Loꝛd after the woꝛdes of Conſecration (as they bee commonly called) there remayneth neyther bꝛead noꝛ wyne, bycauſe that ſaynt Ambꝛoſe ſaieth in this place, that the nature of the bꝛeadde and wyne is chaunged.

But to ſatiſfie their myndes, let vs grant foꝛ their pleaſure, that the foꝛeſayd boke was ſaynt Ambꝛoſe owne woꝛke, yet the ſame boke maketh nothyng foꝛ theyꝛ pourpoſe, but quite agaynſte theim. Foꝛ he ſaythe not, that the ſubſtaunce of bꝛead and wyne is gone, but he ſayth, that their nature is chaunged, that is to ſaye, that in the holy communion wee oughte not to receaue the bꝛead and wyne, as other common meates and dꝛynkes, but as thynges cleane chaunged into a hygher eſtate, nature and condition, to be taken as holy meates and dꝛynkes, wherby we receaue ſpirituall feedyng, and ſupernaturall no-

riſhe-

ziſchement frome heauen, of the very true bodye and bloud of our ſauioz Chriſt, thzough the omnipotent power of God, and the wonderfull woz kyng of the holy ghoſt. Whiche ſo well agreeth with the ſubſtance of bzead and wyne ſtyl remaynyng, that yf they were gone awaye, and not there, this our ſpirituall feedyng, coulde not be taught vnto vs by them.

And therfoze in the moſt part of the examples, whiche S. Ambroſe allegeth foz the wonderfull alteration of natures, the ſubſtaunces dyd ſtyll remayne, after the nature and pzopertees were chaunged. As whan the water of Jozdane (contrary to his nature) ſtoode ſtyll lyke a walle, oz flowed againſt the ſtreame towardes the head & ſpzyng, yet the ſubſtaunce of the water remayned the ſame that it was beefoze. Lykewyſe the ſtone, that aboue his nature and kynde flowed water, was the ſelfe ſame ſtone that it was beefoze. And the fludde of Marath, that changed his nature of bytterneſſe, chaunged foz all that no parte of his ſubſtance. No moze did that yzon whiche contrarye to his nature, ſwam vpon the water, loſe thereby any parte of the ſubſtaunce thereof. Therfoze as in theſe alterations of natures, the ſubſtaunces neuer the leſſe remayned the ſame, that they were befoze the alteratt-ons: euen ſo dooeth the ſubſtance of bzead and wyne remayne in the Lozdes ſupper, and be naturally receiued and digeſted into the bodye, not withſtandyng the ſacramentall mutation of the

ſame into the body and bloud of Chriſte. Which ſacramentall mutation declareth the ſupernaturall ſpirituall and inexplicable eatynge and drynkyng, keedynge and digeſtynge of the ſame body and bloudde of Chriſte, in all theym, that godly and accordyng to theyr duetie, do receyue the ſayd ſacramentall bread and wyne.

And that Saint Ambroſe thus ment, that the ſubſtaunce of breade and wyne remayne ſtyll after the conſecration, it is moſte cleere by three other examples of the ſame mattier, folowyng in the ſame chappter. One is of theym that bee regenerated, in whome after theyr regeneration dooeth ſtylle remayne theyr former naturall ſubſtaunce. An other is of the Incarnation of our Sauioure Chriſte, in the whyche periſhed no ſubſtaunce, but remayned as welle the ſubſtaunce of his godhead, as the ſubſtance whych he tooke of the bleſſed virgin Mary. The third exaumple is of the water in baptiſme, where the water ſtyll remaineth water, although the holye ghoſt come vpon the water, or rather vpon hym that is baptiſed therein.

Lib. 4. De ſacramentis cap. 4.

And although the ſame ſainct Ambroſe in an other booke entitled De ſacramentis, doeth ſaye, › that the bread is bread before the wordes of con- › ſecration, but whan the conſecration is doone, of › breade is made the body of Chriſte: Yet in the ſame booke, & in the ſame chapiter, he telleth in what maner and forme the ſame is doone by the wordes of Chriſt, not by takyng away the ſubſtance

of

of the bread, but addyng to the bread, the grace of Christs body, & so calling it the body of Christ

And hereof he bryngeth foure examples. The fyrst of the regeneration of a man: the second is of the standyng of the water of the read sea: the thyrd is of the bytter water of Marath: and the fourthe is of the yron that swamme aboue the water. In euery of the whyche exaumples, the former substance remayned styll, not withstandyng alteration of the natures. And he concludeth the whole mattier in these fewe woordes.

> If there be so muche strength in the woordes of
> the Lorde Jesu, that thynges had theyr begyn-
> nynge, whyche neuer were beefore, howe muche
> more be they able to worke, that those thynges,
> that were before, should remayn, & also be chan-
> ged into other thynges: Which woordes do shew manyfestly, that not withstandyng this wonderfull sacramentall and spiritual changyng of the bread into the body of Christ, yet the substãce of the bread remayneth ꝑ same, that it was before.

Thus is a sufficient answere made vnto thyee pryncipall authorytees, whiche the Papistes vse to alledge, to stablysh their errour of transubstãtiation. The fyrst of Cyprian, the seconde of S. John Chrysost. and the thyrde of S. Ambrose. Other authorytees and reasons some of them do bryng for the same purpose, but forasmuche as they be of small moment and weight, and easy to be answered vnto, I will passe them ouer at this tyme, and not trouble the reader with theim, but

leaue theym to be waied by his discretion.

Chap. 14

Absurditees that folowe of Transubstantiatiō

And nowe I wyll reherse dyuers difficultees, absurditees and inconueniences, whyche muste nedes folow vpon this errour of transubstantiation, wherof not one doth folow of the true and right faith, whiche is accordyng to Gods word

1. FYRST, if the Papistes be demaunded, what thyng it is, that is broken, what is eaten, what is dronken, and what is chawed with the teeth, lyppes and mouth in this sacrament, they haue nothyng to answere, but the accidences. For (as they say) bread and wyne bee not the visible element in this sacrament, but onely their accidentes. And so they be forced to saye, that accidentes be broken, eaten, dronken, chawen, and swalowed without any substaunce at all: whyche is not onely agaynste all reason, but also agaynste the doctrine of all auncient authors.

2. Secondly, these Transubstantiatours do say (contrary to all learnyng) that the accidentes of bread and wyne do hang alone in the ayre without any substance, wherein they may bee stayed. And what can be sayde more foolyshly?

3. Thirdly, that the substance of Christes bodye is there really, corporally and naturally present without any accidentes of the same. And so the Papistes make accidentes to be without substāces, and substaunces to bee without accidentes.

4. Fourthely, they say, that the place where the bread and wyne bee, hath no substauuce there to fyll that place, and so must they needes graunt vacuum,

vacuum, whiche nature vtterly abhorreth.

Fiftly, they ar not ashamed to say, that substãce 5
is made of accidẽtes, whẽ the breade mouleth, or is turned into wormes, or whã the wyne sowreth.

Sixtly, that substãce is norished without sub- 6
stãce, by accidentes only, if it chaunce any catte, mouse, dogge, or any other thyng, to eate the sacramental bread, or drink the sacramental wine.

These inconueniences and absurditees do folowe of the fond Papistical transubstantiation, with a numbre of other errors as euyll or worse than these, whervnto they bee neuer able to answere, as many of them haue cõfessed themselfs.

And it is a wonder to see, howe in many of the forsaid thynges, they vary among them selues.

Where as the other doctrine of the scripture and of the old catholike churche (but not of the lately corrupted Romysh churche) is plaine and easy, as well to be vnderstanded, as to answere to al the forsayd questions, without any absurditee or inconuenience folowyng therof: so that euery answere shall agree wyth Goddes worde, with the olde Churche, and also with all reason and true philophye.

For as touching the fyrst pointe, what is broken, what is eaten, what dronken, and what chawed in this sacrament, it is easy to answere, The bread and wyne, as S. Paule saith: The bread whiche we breake.

And as cõcernyng the second & third pointes, neither is the substance of bread & wine without

theyr proper accidentes, nor theyr accidentes hang alone in the ayre without any substaunce, but accordyng to all learnyng, the substaunce of the breade and wine reserue their owne accidentes, and the accidentes do rest in their owne substances.

And also as concernynge the fourthe poynte, there is no place lefte voyde after Consecration (as the Papistes dreame) but breade and wyne fulfyll their places, as they did before.

And as touchinge the fift point (whereof the wormes or moulynge is engendred, and wherof the vyneger commeth) the aunswere is easye to make (accordyng to all learnyng and experiẽce) that they come, (accordinge to the course of nature) of the substaunce of the bread and wyne to long kept, and not of the accidẽtes alone, as the Papistes do fondely phantasye.

And likewise the substances of bread & wyne, do feede and norishe the body of them, that eate the same and not only the accidentes.

In these answeres is no absurditie nor inconuenience, nothing spoken, eyther contrarye to holy scripture, or to natural reason, Philosophy or experience, or againste any olde auncient author, or the primatiue or catholicke churche, but onely against the malygnante and Papysticall church of Rome. Where as on the other side, ỹ cursed synagoge of Antichrist, hath defined and determined in this mattier, many thinges contrarye to Christes woordes, contrary to the olde

catholike church, and the holy martyrs and doctours of the same, and contrary to all naturall reason, learnyng, and phylosophy.

And the synal end of all this Antichristes doctrine is none other, but by subtiltee and craffte, to bryng christian people frome the true honourynge of Christ, vnto the greatest ydolatry, that euer was in this worlde deuised: as by Goddes grace shall be playnly sette forth hereafter.

Thus endeth the seconde Booke.

THE THYRDE BOOKE TEACHETH THE MANNER HOWE *Christe is presente in his* Supper.

NOW THIS MATTER OF transubstantiation being (as I trust) sufficiently resolued, (which is the first part before rehersed, wherin the papistical doctrine varieth from the catholike truth) ofore requireth next, to intreate of the seconde parte (whiche is of the maner of the presence of the body and bloud of our sauior Christ in the sacrament therof) wherein is no lesse contention, than in the fyrst parte. Chap. 14. The presence of Christe in the sacrament.

For a plain explicatiō wherof, it is not vnknowen to all true faithefull christian people, that

our sauiour CHRISTE (beeynge perfecte God, and in all thynges equall and coeternall with his father) for oure sakes beecamme also a perfecte manne, takynge flesshe and blooudde of his blessed mother and vyrgyn Mary, and (sauyng synne) beynge in all thynges lyke vnto vs, adioynynge vnto hys dyuynitee a moste perfecte sowle and a moste perfecte bodye: his sowle beynge indued with lyke, sence, wyll, reason, wysedome, memory, and all other thynges required to the perfecte soule of man, and his body beyng made of verye flesshe and bones, not onely hauynge all membres of a perfecte mannes bodye in dewe ordre and proporcyon, but also beeynge subiecte to hunger, thyrste, labour, sweate, wearynesse, colde, heate, and all other lyke infirmitees and passions of man, and vnto deathe also, and that the moste vyle and peynefull vpon the crosse. And after his death he rose agayne, wyth the selfe same visible and palpable body, and appeared therewith, and shewed the same vnto his apostles, and specially to Thomas, makynge hym to put his handes into his syde, and to feele hys woundes. And with the selfe same body, he forsooke this worlde, and ascended into heauen (the Apostles seeyng and beholdyng his body whan it ascended) and nowe sytteth at the right hand of his father, and there shall remayne vntyll the last day, whan he shall come to iudge the quicke and the deade.

Christ corporally is ascended into heuē. Actu. 3.

This is the trewe catholyke faythe, whyche the

the scripture teacheth, and the vniuersal church of Christe hath euer beleeued, from the begynnynge vntylle within these fower or fyue hundreth yeares laste passed, that the Byshoppe of Rome, with the assistance of his Papistes, hath sette vp a newe faythe and beleefe of theyr owne diuysyng, that the same body, really, corporally, naturally, and sensybly is in thys worlde styll, and that in an hundreth thousand places at one tyme, beynge inclosed in euery pyxe and breade consecrated.

Cha. 2.

And although we doo affirme (accordynge to Gods word) that Christe is in all persones, that truely beleeue in hym, in suche sorte, that wyth his fleshe and bloudde he dothe spiritually nourysshe theym, and feede theim, and giueth theym euerlastynge lyfe, and dothe assure them therof, as well by the promyse of his word, as by the sacramentall breade and wyne in his holy supper, whiche he dyd institute for the same purpose, yet we doo not a lyttell vary frome the haynous errours of the Papistes.

The difference betwene the the true & papisticall doctryne, concerning the presence of Christs body

For they teache, that Christe is in the breade and wyne: But we say (accordyng to the truth) that he is in them, that woorthely eat and drink the breade and wyne.

They saye, that whan any manne eateth the breadde and drynketh the cuppe, CHRIST goeth into his mouthe or stomacke with the breade and wyne, and no further: But wee saye, that Christe is in the whole man bothe in the bodye

and soule of hym, that worthily eateth the bread and drynketh the cuppe, and not in hys mouthe or stomacke onely.

They saye, that CHRIST is receyued in the mouth, and entreth in with the bread and wyne. Wee saye that hee is receaued in the harte, and entreth in by faythe.

They saye, that Christe is reallye in the sacramentall breade beeynge reserued an whole yeare, or so longe as the fourme of breadde remayneth, but after the receauynge thereof, hee flyeth vp (say they) from the receyuer, vnto heauen, as soone as the breadde is chawed in the mouthe, or chaunged in the stomacke: But wee say, that Christ remayneth in the man that worthyly receyueth it, so longe as the manne remaineth a membre of Christe.

They say, that in the sacrament, the corporall membres of Christe be not distant in place, one from an other, but that wheresoeuer the head is, there be the fete, and whereso euer the armes be, there be the legges, so that in euery parte of the bread & wyne, is all togither, whole head, whole feete, whole flesche, whole bloude, whole hearte, whole lunges, whole brest, whole backe, and altogyther whole, confused, and myxt without distinction or diuersitee. O what a foolysh and an abhomynable inuencion is this, to make of the moste pure and perfecte body of Christe, suche a confuse and monstruous bodye? And yet canne the Papistes imagine nothynge so foolysh, but

all

all Chriſtyan people muſte receyue the ſame, as an oracle of God, and as a moſte certayne article of theyr fayth, without whiſperynge to the contrarye.

Furthermoze the Papiſtes ſay, that a dogge or a Catte eate the bodye of Chriſte, yf they by chaunce do eate the ſacramentall bread: We ſay that no earthely creature can eate the bodye of Chriſt, nor drynke his bloude, but onely man.

They ſay, that euery mã good and euyl eateth the body of Chriſte: We ſaye, that both do eate the ſacramental bread and drynke the wyne, but none doo eate the very body of Chriſt and drink his bloude, but onely they that be lyuely membres of his body.

They ſaye, that good menne eate the body of Chriſt, and drynke his bloud, onely at that tyme whan they receyue the ſacrament: We ſay, that they eate, drinke and fede of Chriſt continually, ſo longe as they be membres of his body.

They ſaye, that the body of Chriſte that is in the ſacramente, hathe his owne proper fourme and quantitee: We ſay, that Chriſte is there ſacramentally and ſpiritually, without fourme or quantitee.

They ſay that the fathers & prophetes of the olde teſtament, did not eate the body nor drunke the bloud of Chriſt: We ſay, that they dyd eate his body & drunke his bloud, although he was not yet borne nor incarnated.

They ſay, that the body of Chriſt is euery day

many tymes made, as often as there be Masses sayd, & that than, and there, he is made of bread and wyne: We say, that Christes body was neuer but ones made, and than not of the nature and substance of bread and wyne, but of the substance of his blessed mother.

They say, that the Masse is a sacrifice satisfactory for synne, by the deuotion of the priest that offereth, & not by the thyng that is offered: But we say, that theyr saiyng is a most hainous lye & detestable error, against the glory of Christ. For the satisfaction for our synnes, is not the deuotion nor offeryng of the priest, but the onely hoste and satisfaction for all the synnes of the worlde, is the death of Christe, and the oblation of hys body vpon the crosse, that is to say, the oblation that Christe hym selfe offered ones vppon the crosse, and neuer but ones, nor neuer none but he And therefore that oblation whyche the priestes make daply in theyr papisticall Masses, can not be a satisfaction for other mennes synnes by the priestes deuocion, but it is a meere elusion and subtyl craft of the deuil, wherby Antichrist hath many yeres blynded and deceiued the worlde.

They say, that Christe is corporally in many places at one tyme, affirmyng that his bodye is corporally and really present, in as many places as there be hostes consecrated: We say, that as the sonne corporallye is euer in heauen, and no where els, and yet by his operation and vertue, the Sonne is here in yearth (by whose influence

and

and vertue, all thynges in the worlde be corporally regenerated, encreased and growe to their perfecte state.) so lykewise oure sautour Christe bodely and corporallye is in heauen, sittynge at the right hande of his father, although spiritually he hathe promised to be present with vs vpō yearth vnto the worldes ende. And whansoeuer two or thre be gathered together in his name, he is there in the middest amonge theym, by whose supernall grace all godly menne bee first by him spiritually regenerated, and after increase and growe to their spirituall perfection in God, spiritually by fayth eatynge his flesche and drinking his bloude, although the same corporally bee in heauen, farre distant from our sight.

Nowe to returne to the principal matter, lest it myghte bee thought a newe deuise of vs, that Christe as concerning his body & his humayne nature, is in heauen, and not in yearth: therfore by Gods grace, it shal be euidently proued, that this is no newe deuised matter, but that it was euer the olde fayth of the catholike churche vntyll the Papistes inuented a newe faithe, that Christ really, corporally, naturally, and sensibly is here styll with vs in yearth, shut vp in a bore or within the compasse of breade and wine. Chap. 3.

This nedeth no better nor strōgèr prose, than that which the olde authors bryng for the same, that is to say, the generall profession of all christian people in the common Creede, wherein as concernyng Christes humanitee, thei be taught The prose thereof by our profession in our communy Crede

to

to beleue after this sorte: That he was conceyued by the holy ghost, borne of the virgin Mary: that he suffered vnder Pontius Pilate, was crucified, dead, and buryed, that hee descended into hell, and rose againe the third daye, that he ascended into heauen, and sitteth at the right hand of his almighty father, and from thence shall come to iudge the quicke and dead.

This hathe beene euer the catholyke faith of christian people, that Christ, as concernyng hys body and his manhoode is in heauen, and shall there continew vntyll he come doune at the laste iudgement.

And forasmuche as the Crede maketh so expresse mencyon of the artycle of hys ascencion, and departyng hence from vs, if it had been an other article of our faythe, that his bodye taryeth also heere with vs in yearthe, suerly in this place of the Crede was so vrgēt an occasion geuen to make some mention therof, that doubtles it would not haue been passed ouer in our Crede with silence. For yf Christe as concernynge hys humanitee, be bothe here & gone hence, and both those two be articles of our faith, whan mencyon was made of the one in the Crede, it was necessarye to make mencyon of the other, leaste by professyng the one, we should be dissuaded from beleuyng the other, beynge so contrarye the one to the other.

Chap. 4. The proue

To this article of our Creede accordeth holy scripture, and all the olde auncient doctours of Christes

»Chzistes churche. Foz Chziste hym selfe sayde: I »leaue the worlde, and go to my father. And also »he sayde. : You shal euer haue pooze folkes with »you, but you shall not euer haue me with you. And »he gaue warnynge of this errour befoze hande, »sayeng, That the tyme wolde come, whan many »deceyuers shulde be in the wozlde, and saye, Here »is Christe, and there is Chziste, but beleue theim »not, sayd Chzist. And S. Marke wziteth in the »last chapiter of his gospell, that the Lozd Jesus »was taken vp into heauen, and sytteth at the ryght »hande of his father. And S. Paule exhozteth all »men to seke foz thynges that be aboue in heauen, »where Christe (saith he) sitteth at the ryght hande of »God his father. Also he saith, that we haue such a »byshop, that sitteth in heuen at the right hand of the »thzone of Gods maiesty. And that he hauyng of= »fred one sacrifice foz synnes, sitteth continually at »the ryght hande of God, vntyll his enemies be put »vnder his feete as a footestoole.

heroof by the scripture.

Iohn. 16. : Mat. 26

Mat. 24.

Mar. vlt.

Colos. 3.

Hebze. 8.

Hebz. 10.

And herevnto consent all the olde doctoures of the churche.

Fyzst Ozigen vpon Mathew reasoneth this matter, howe Chziste maye bee called a stranger, that is departed into an other cũtrey, seyng that he is with vs alwai vnto the wozldes end, and is among al them that be gathered togither in his name, and also in the middes of them that know hym not. And thus he reasoneth. If he be here a= mong vs stil, how can he be gon hence as a strã= ger departed into an other contrey? Whervnto

Chap. 5.

The proue thereof by auncient authoꝛs.

Origen. in Mat. Hom. 33.

» he answereth, that Christ is both god and man,
» hauyng in hym two natures. And as a manne hee
» is not with vs vnto the worldes ende, nor is presente
» wyth all hys faythfull that bee gathered togyther in
» his name, but hys diuyne power and spyryte is
» euer with vs. Paule (saith he) was absent from
» the Corinthes in hys body, when he was present
» with them in his spirite: So is CHRIST (saythe
» he) gone hense, and absent in his humanitee, whiche
» in his diuine nature is euery where. And in this
» saiyng (saith Origene) we diuide not his huma-
» nitee, (for S. John writeth, that no spirite that
» diuideth Jesus can be of God) but we reserue to
» both his natures their owne properties.

In these wordes Origene hath plainly declared his mynd, that Christes body is not both present here with vs, & also gone hence & estranged frome vs. For that were to make two natures of one body, & to diuide the bodye of Jesus, for as much as one nature can not at one tyme be both with vs, and absent from vs. And therfore saith Origen, that the presence must be vnderstand of his diuinitee, and the absence of his humanitee.

August. ad Dardanum epist. 57.

And accordyng hereunto S. Augustin writeth thus in a pistle ad Dardan. » Doubt not but Jesus
» Christe, as concernyng the nature of his manhode, is
» now there, from whence he shal come. And remēbre
» well and beleue the profession of a christen man,
» that he rose from death, ascēded into heauen, syt-
» teth at the righte hande of his father, and from
» that place, and none other, shal he come to iudge

the

› the quick and the dead. And he shal come (as the
› angels sayd) as he was sene go into heuen, that
› is to say, in the same forme and substance, vnto the
› whiche he gaue immortalitee, but changed not nature
› After this forme (saith he, meaning his mans na
› ture,) we may not thynke that he is eury where. For
› we must beware, that we do not so stably she his diui=
› nitee, that we take away the veritee of his body.

These bee S. Augustines playne woordes.

And by and by after he addeth these woordes.

› The Lorde Jesus as God, is euery where, and
› as manne is in heauen. And fynally he concludeth
this mattier in these fewe woordes. Doubte not
› but our Lorde Jesus Christe is euery where as
› God, and as a dwellar he is in man that is the
› temple of God, and he is in a certayn place in hea-
› uen, bycause of the measure of a very body.

And againe S. Augustine writeth vpon the gospell of S. John. In Ioan. tra. 30.

› Our Sauiour Jesus Christ (saith S. Augu
› stin) is aboue, but yet his truth is here. His body
› wherin he arose is in one place, but hys truthe is
› spread euery where.

And in an other place of the same boke S. Au gustine expoundynge these woordes of Christe (You shall euer haue poore men with you, but me you shall not euer haue) saithe: that Christ spake
› these woordes of the presence of his bodye. For
› (saith he) as concernyng his diuine mateste, as
› concernyng his prouidence, as concernyng hys
› infallible and inuisible grace, these woordes bee Tract. 50.

» fulfylled whiche he spake: I am with you vnto
» the worlds end. But as concernyng the flesh which
» he toke in his incarnation, as concernynge that
» which was born of the virgin: as cõcerning that
» whiche was apprehended by the Jewes, and cru
» cified vppon a tree, and taken downe frome the
» Crosse, lapped in linnen clothes and buried, and
» rose agayne, and appered after his resurrection,
» as concernyng the flesshe, he sayde: You shall not
» euer haue me with you. Wherfore seeyng that as
» concernyng his flesshe, hee was conuersant with
» his disciples fortye daies, and they accompani-
» eng, seyng, and folowyng hym, he went vp into
» heauen, bothe hee is not here, (for he sytteth at the
» ryght hande of his father) and yet hee ys here, for
» hee departed not hense, as concernynge the pre-
» sence of his diuyne Maiestee. As concernynge
» the presence of his maiestie, we haue Christe e-
» uer with vs, but as concernyng the presence of hys
» flesshe, he sayd truely to his disciples: Ye shal not euer
» haue me with you. For as concernynge the presence
» of his flesshe, the churche had Christ but a fewe dayes,
» yet nowe it holdeth hym faste by faythe, though
» it see hym not with eies.

All these be. S. Augustines woordes.

De essentia diuinitatis. Also in an other booke, entitled to saint Augustine, is written thus: We muste beleeue and
» confesse, that the sonne of god (as cõcernyng his
» diuinite) is inuisible, without a body, immortal,
» and incircumscriptible, but as concernyng his hu-
» manitee, we ought to beleue and confesse, that he

is

, is visible, hathe a body, and is contayned in a cer-
, tayne place, and hath truely al the membres of a man.

Of these wordes of S. Augustyne, it is most cleare, that the profession of the catholike fayth is, that Christ (as cõcerning his bodely substãce and nature of man) is in heauen, and not present here with vs in yearth. For the nature and property of a very body, is to be in one place, and to occupie one place, and not to be euery where, or in manye places at one tyme. And thoughe the body of Christ, after his resurrection and ascencion, was made immortal, yet the nature therof was not chaunged, for than (as saint Augustin sayth) it were no very body. And further sainct Augustyne sheweth, bothe the maner & fourme, howe Christ is here present with vs in yearth, & howe he is absent, saying, that he is presente by his diuine nature and Maiestie, by this prouydence, and by his grace, but by his humaine nature and very body, he is absent frõ this world, and present in heauen.

Cyrillus likewise vpon the Gospell of saincte Jhon agreeth fully with S. Augustine, saying: Although Christ toke awaye frõ hence the presence of his body, yet in his Maiestye of his Godhead he is euer here, as hee promised to his disciples at his departynge, saying: I am with you euer vnto the worldes ende. *Cyrillus in Ihon. lib. 6. cap. 14*

And in an other place of the same boke, sainct Cyril sayth thus. *Libro. 9. cap. 21.*

Christian people must beleue, that although

» Christ be absente from vs, as concernyng his bodye,
» yet by his power he gouerneth vs and all thyn-
» ges, and is present with all them that loue hym.
» Therfore he sayd, Truly truely I say vnto you,
» whereseuer there be two or three gathered togi-
» ther in my name, there am I in the myddes of
» them. For lyke as whan he was conuersant here
» in yearthe as a man, yet than he fylled heauen, &
» dyd not leaue the company of aungels: euen so
» beeynge nowe in heauen with his flesshe, yet hee fyl-
» leth the yerth, & is in them that loue hym. And it
» is to bee marked, that although Christ should go
» away onely as concernyng his flesshe, (for he is euer
» present in the power of his diuinitee) Yet for a
» lyttell tyme he sayde he woulde be with his Disciples.
» These be the wordes of sainct Cyrill.

Ambrosius in Lucam. li. 10. ca 24

Sainct Ambrose also sayth, that we must not seeke Christ vpon yearth, nor in yerth, but in heauen, where he sytteth at the ryght hande of his father.

Gregorius in Ho. Paschatis.

And likewise sayncte Gregory wryteth thus. Christe (sayth he) is not here by the presence of his flesshe, and yet he is absente no where by the presence of his Maiestee.

What subtiltee thynkest thou (good reader) can the Papistes nowe ymagine, to defend their pernitious errour, that Christe in his humayne nature is bodylye here in yearthe, in the consecrated bread and wyne: seeyng that all the olde Churche of Christe beleued the contrary, and al the olde authors wrote the contrary:

For

For they all affirmed & beleued, that Christe, beyng but one parson, hath neuertheleſſe in him two natures or ſubſtances, that is to ſaye, the nature of his Godheade, and the nature of hys manhood. They ſaye furthermore, that Chriſt is both goone hence from vs vnto heauen, and is alſo here with vs in yearth, but not in his humaine nature, (as the Papiſtes would haue vs to beleue) but the olde authors ſaye, that he is in heauen, as concernyng his manhoode, and neuertheles both here and there, & euery where, as concernyng his Godhead. For although his diuinitee bee ſuche, that it is infinite, withoute meaſure, compaſſe or place, ſo that as concernyng that nature, hee is circumſcribed wyth no place, but is euerye where, and fylleth all the worlde: yet as concernyng his humaine nature, he hath meaſure, compaſſe and place, ſo that whan he was here vpon yearth, hee was not at the ſame tyme in heauen, and nowe that hee is aſcended into heauen, as concerninge that nature, he hathe nowe forſaken the yearth, and is onely in heauen.

Chap. 6.

One body can not be in dyuers places at one tyme.

For one nature that is circumſcribed, compaſſed and meaſured, can not be in dyuers places at one tyme. Thys is the faythe of the olde Catholicke churche, as apeareth as well by the authors before reherſed, as by theſe that hereafter followeth.

Ad Dardanum.

Saincte Auguſtyne ſpeakynge, that a body muſt neders be in ſome place, ſaith: that if it be not within

within the compasse of a place, it is no where. And if it be no where, than it is not.

Cyrillus de Trin. lib. 2.

And S. Cyril considering the proper nature of a very body, sayde: that yf the nature of the Godhead were a body, it muste needes be in a place, and haue quantitee, greatnesse, and circumscription.

If than the nature of the Godhead must needes bee circumscribed, if it were a bodye, muche more must the nature of Christes manhoode bee circumscribed, and conteyned within the compasse of a certayne place.

Didymus de spiritu sancto lib. 1. cap. 1.

Didymus also in his booke De spiritu sancto, (whiche saincte Hierome did translate) proueth, that the holy ghost is very God, because he is in many places at one tyme, whyche no creature can be. For (sayth he) all creatures vilible and inuisible be circumscribed and inuironned eyther within one place (as corporal and inuisible thynges be) or within the proprietee of theyr owne substaunce, (as aungels & inuisible creatures be) so that no Angel (sayth he) can bee at one tyme in two places. And forasmuche as the holy ghost is in many men at one tyme, therfore (sayth he) the holy ghoste muste needes be God.

Basilius de spiritu sancto cap. 22.

The same affirmeth also saincte Basyle, That the angell whiche was with Cornelius, was not at the same tyme with Philyppe, nor the angell whiche spake to Zachary in the altare, was not the saine tyme in his propre place in heuen. But the holye ghoste was at one tyme in Abacuk, and in Danyell in Babylon, and with Hieremye in pryson,

and

and with Ezechiell in Chober, wherby he proueth, that the holy ghoste is God.

Wherfore the Papistes (whyche say, that the body of Christe is in an infinite numbre of places at one tyme) doo make his body to bee God, and so confounde the two natures of Christ, attributyng to his humayne nature, that thyng, whiche belongeth onely to his diuinitee, whiche is a moste heynous and detestable herely.

Agaynste whome writeth Fulgentius in this wyse, speakyng of the distinction and diuersitee of the two natures in CHRISTE.

One and the selfe same Christe (sayeth he) of mankynd was made a man, compassed in a place, who of his father is God, without measure or place. One and the selfe same person, as concernyng his mans substaunce, was not in heauen, whan he was in yearth, and forsooke the yearthe, when he ascended into heauen: but as concernyng his godly substaunce (whiche is aboue all measure) he neyther left heauen, whan he came from heauen, nor he lefte not the yearthe, whan he ascended into heauen, whyche may bee knowen by the moste certayn worde of Christ hym self, who to shewe the placyng of his humanitee, sayde to his disciples: I ascende vp to my father and youre father, to my God and youre god. Also whan he had sayd of Lazarus, that he was deade, he added, sayeng: I am gladde for youre sakes, that you may beleue. For I was not there: but to shew the vnmeasurable compasse of his diuinitee, he

Fulgentius ad Trasimũdum Regem lib. 2.

sayd to his disciples: Beholde, I am with you alwaies vnto the worldes ende. Nowe how dyd he go vp into heauen, but bycause hee is a very man conteined within a place? Or how is he present with faythfull people, but bicause he is very God, beynge without measure?

Of these wordes of Fulgentius it is declared most certaynly, that Christe is not here with vs in earth, but by his godhead, & that his humanitee is in heauen onely, and absent from vs.

Vigilius Contra Eutychē lib. 1.

Yet the same is more playnly shewed (yf more playnely can bee spoken) by Vigilius a byshop and an holye martyr. He writeth thus agaynste the heretike Eutyches, whyche denyed the humanitee of CHRIST, holdynge opynyon, that hee was onely God, and not manne. Whose errour Vigilius confutynge, prouethe, that CHRISTE hadde in hym twoo natures toyned togyther in one persone, the nature of hys Godheade, and the nature of his manhoode. Thus he writeth.

Joh. 14.

Christ sayd to his disciples: If you loued me, you wold be glad, for I go vnto my father. And

Joh. 16

> agayne he sayde: It is expedient for you that I
> go, for yf I go not, the comforter shall not come
> to you. And yet surely the eternall word of God,
> the vertue of God, the wysedome of God, was
> euer with his father, and in his father, yea euen
> at the same tyme, whan he was with vs, and in
> vs: For whan he dyd mercyfully dwell in this
> worlde, he lefte not his habitation in heauen, for

he

» he is euery where whole wyth hys father, equall
» in diuinitee, whome no place can conteyne, for
» the sonne fylleth all thynges, and there ys no
» place that lacketh the presence of his diuinitee.
» From whence than, and whither dyd he say, that
» he wolde go: Or howe dyd he say, that he wente
» to his father, frome whome doubtlesse he neuer
» departed? But that to go to his father, and frome
» vs, was to take from this worlde that nature, whyche
» he receaued of vs. Thou seest therfore that it was
» the propretee of that nature to bee taken awaye
» and go from vs, which in the ende of the worlde
» shall bee tendered agayne to vs, as the angels
» wytnessed, sayeng: This Jesus which is taken Actu. 11.
» from you, shal com agayn, lyke as you saw hym
» goyng vp into heauen. For looke vpon the my-
» racle, looke vpon the mysterye of bothe the na-
» tures. The sonne of God, as concernyng his hu-
» manitee went from vs, as concernyng his diuint-
» tee, he sayde vnto vs: Beholde I am with you Mat. vlt.
» all the dayes vnto the worldes ende.

Thus far haue I reherſed the wordes of Vi-
gilius, and by and by hee concludeth thus. He
» is with vs, and not with vs, For those whome he
» lefte, and went from them, as concernyng his huma-
» nitee, those he lefte not, nor forsoke them not, as
» touchyng his diuinitee. For as touchyng the form
» of a seruant (which he toke away from vs into heuen)
» he is absent from vs, but by the fourme of God,
» (whyche goeth not from vs) he is present with
» vs in earth, and neuertheleſſe bothe present and

absent, he is all one Christe.

Hytherto you haue herd Vigilius speke, that Christe as concernynge his bodily presence, and the nature of his manhode, is gone from vs, taken from vs, is gone vp into heauen, is not with vs, hath lefte vs, hath forsaken vs. But as concernyng the other nature of his deitee, he is styll with vs, so that he is both with vs, and not with vs: with vs in the nature of his deitee, and not with vs in the nature of his humanitee.

Contra Eutychē lib. 4. And yet more clerely doth the same Vigilius declare the same thynge in an other place, sayeng:

> If the woorde and the flesshe were bothe of one nature, seyng that the word is euery where, why is not the flesshe than euery where? For whan it was in earthe, than veryly it was not in heauen: and nowe whan it is in heauen, it is not surely in yearth. And it is so sure, that it is not in earth, that as concernyng it, we looke for hym to come frome heauen, whom as concernyng his eternall woorde, we beleue to bee with vs in earth: Therfore by your doctrine (sayth Vigilius vnto Eutyches, who defended, that the diuinitee and humanitie in Christe was but one nature) eyther the woorde is conteined in a place wyth hys flesshe, or els the flesshe is euery where with the woorde. For one nature can not receyue in it selfe two diuers and contrary thynges. But these two thyngs be dyuers and farre vnlyke, that is to say, to bee conteyned in a place, and to be euery where. Therfore in as muche as the word is euery where, and the flesshe is not

» not euery where, yt appereth playnely, that one
» Chriſt hym ſelfe hath in hym two natures, & that
» by hys dyuyne nature, he is euery where, and by
» his humain nature, he is conteined in a place, that he
» is created, & hath no begynnyng, that he is ſub-
» iect to death, & can not die. Wherof one he hath
» by the nature of his worde (wherby he is god) &
» the other he hath by ꝑ nature of his fleſhe, wher-
» by the ſame god is man alſo. Therfore one ſonne
» of god, the ſelfe ſame was made the ſonne of mā;
» and he hath a begynnynge by the nature of hys
» fleſhe, and no begynnynge by the nature of his
» Godhead. He is created by the nature of hys
» fleſhe, and not created by the nature of his god-
» head. He is comprehended in a place by the nature
» of his fleſhe, and not comprehended in a place by
» the nature of hys Godheade. He is inferiour to
» angels in the nature of his fleſhe, and is equall
» to his father in the nature of his Godheade. He
» dyed by the nature of his fleſhe, and dyed not by
» the nature of his godheade. This is the faythe
» and catholyke confeſſion, whyche the Apoſtles
» taught, the martyrs dyd corroborate, and fayth-
» full people kepe vnto this day.

All theſe be the ſaiynges of Vigilius, who (ac cordyng to al the other authors before reherſed, and to the feyth and catholyke confeſſion of the apoſtles, martyrs, and all faithfull people vnto hys tyme) ſayth, that as concernyng Chryſts humanitee, whan he was here on erthe, he was not in heauen: and nowe whan he ys in heauen, he

absent, he is all one Christe.

Hytherto you haue herd Vigilius speke, that Christe as concernynge his bodily presence, and the nature of his manhode, is gone from vs, taken from vs, is gone vp into heauen, is not with vs, hath lefte vs, hath forsaken vs. But as concernyng the other nature of his deitee, he is styll with vs, so that he is both with vs, and not with vs: with vs in the nature of his deitee, and not with vs in the nature of his humanitee.

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›Chriſt hym ſelfe hath in hym two natures, & that
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›his humain nature, he is conteined in a place, that he
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›iect to death, & can not die. Wherof one he hath
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›of god, the ſelfe ſame was made the ſonne of mã;
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›fleſhe, and no begynnynge by the nature of his
›Godhead. He is created by the nature of hys
›fleſhe, and not created by the nature of his god-
›head. He is comprehended in a place by the nature
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manitee, whan he was here on erthe, he was not
in heauen: and nowe whan he ys in heauen, he

he is not in earthe. For one nature cannot be bothe conteyned in a place in heauen, and be also here in earthe at one tyme. And for as muche as Christe is here with vs in earth, and also is conteyned in a place in heauen, he proueth thereby, that Christ hath two natures in hym, the nature of a man (whereby he is gon from vs, and ascended into heauen) and the nature of his godhed, wherby he is here with vs in erth. So that it is not one nature ỹ is here with vs, & that is gone from vs: that is ascended into heauen, and there cõteined, & that is permanẽt here with vs in erth

Wherfore the Papistes (whiche nowe of late yeares haue made a newe faythe) that Christes naturall bodye is really and naturally presente bothe with vs here in earthe, and sytteth at the ryght hande of his father in heauen, doo erre in two very horrible heresies.

The one, that they confound his two natures, his godhead and his manhod, attributyng vnto his humanitee, that thyng, which appertayneth only to his diuinitee, that is to saye, to be in heauen and earthe, and in many places at one tyme.

The other is, that they diuyde and separate his humain nature, or his body, makyng of one body of Christe. ii. bodyes, and. ii. natures, one whyche is in heauen, visyble and palpable, hauyng al membres and proportions of a most perfect natural man, & an other which they say is in erth here with vs, in euery bread and wyne that is consecrated, hauyng no distinction, forme nor pro-

proporcion of membres. whiche contrarieties & diuersities (as this holy martyr Vigilius saith) can not be together in one nature.

But now seyng that it is so euident a matter, both by the expresse wordes of scripture, & also by al tholde authors of the same, that our sauior Christ (as cõcernyng his bodely presence) is ascended into heauẽ, and is not here in earth. And seyng that this hath beene the true confession of the catholike fayth euer sithens Christes ascencion, it is nowe to be considered, what moued the Papistes to make a newe and contrary faithe, & what scriptures they haue for their purpose. What moued them I knowe not, but their own iniquitie, or the nature and condicion of the sea of Rome, whiche is of all other most contrary to Christ, and therfore most worthy to be called the sea of Antichrist. And as for scripture thei allege none but only one, & that not truly vnderstãded, but to serue their purpose wrested oute of tune, wherby they make it to gerre & sound cõtrary to al other scriptures partainyng to that matter. Chap. 7.

An answer to the Papistes, alledgyng for them these wordes This is my body.

Christ toke bread (say they) blessed, and brake it and gaue it to his disciples, sayinge: This is my body. These wordes they euer styll repeate and beate vpon, that Christe sayd, This is my body, and this saying they make their shootanker, to proue therby, aswel the real and natural presence of Christes body in the sacramente, as their imagined Transubstantiation. For these wordes of Christ (say they) be moste plaine and most

The argumente of the Papistes,

most true. Than forasmuch as he said, This is my body, it must nedes be trewe, that that thing whiche the priest holdeth in his handes, is Christes body. And if it be Christes body, than can it not be breade, whereof they gather by their reasonyng, that there is Christes body reallye present, and no bread.

The aunswere.

Nowe forasmuche as all their proofe hangeth onely vpon these wordes, This is my body, the true sence and meanyng of these wordes must be examined. But (say they) what nede they any examinacion? What wordes can bee more playne than to say, This is my body?

The interpretacion of these woordes, This is my bodye.

Truth it is indeede, that the woordes bee as playne as may bee spoken: but that the sence is not so plaine, it is manifest to euery man, that wayeth substantiallye the circumstances of the place. For whan Christ gaue bread to his disciples, and sayde: This is my bodye, there is no man of anye discretion, that vnderstandeth the Englishe tungue, but he may well knowe by the order of the speach, that Christ spake those wordes of the bread, eallyng it his bodye, as all the olde authors also do affirme, although many of the Papistes deny the same. Wherfore this sentence can not meane as the woordes, seeme and purport, but there must nedes be some figure or mystery in this speeche, more than appeareth in the plaine wordes. For by this maner of speeche plainly vnderstande without any figure as the wordes lye, canne be gathered none other sence,

but

but that bread is Christes bodye, and that Christes body is breade. which all christian eares do abhorre to heare. Wherfore in these wordes must nedes be sought out an other sense and menyng, than the wordes of them selues do beare.

And although the true sense and vnderstandyng of these wordes, be sufficiently declared before, when I spake of Transubstantiation, yet to make the matter so playne, that no scruple or doubt shal remain, here is occasion gyuen, more fully to intreate therof. In whych processe shall be shewed, that these sentences of Christe, This is my body, This is my bloudde. bee figuratiue speches. And although it bee manyfest ynough by the playne wordes of the gospell, and proued before in the processe of transubstantiation, that Christe spake of breade, whan he sayde, This is my body. likewise that it was very wyne, whyche he called his bloud: yet least the Papistes shuld say, that we sucke this out of our own fyngers, the same shall be proued by testimonye of all the olde authors, to be the trewe and olde faythe of the catholyke churche. Where as the schole authors and Papistes, shall not bee able to shewe so muche as one woorde of any ancient authour to the contrary.

Chap. 8.

Christe called breade his body, and wyne his bloude

First Ireneus, writynge agaynst the Valentinians in his fourthe boke sayth, that Christe confessed bread, whiche is a creature, to be his body, and the cup to bee his bloud. And in the same boke he writeth thus also. The bread wherin the thankes

Ireneus contra Valenti. lib. 4. cap. 32. Cap. 34.

kes be geuen, is the body of the Lorde. And yet a-
Cap. 57. gayne in the same booke he saythe, that Christe
takyng bread, of the same sorte that our bread is of,
confessed that it was his body: And that that thing
whiche was tempered in the chalice, was his bloudde.

Lib. 5. And in the fift boke he writeth further, that of
the chalice (whiche is his bloude) a man is norished
and dothe growe by the breade, which is his body.

These wordes of Ireneus be most plain, that Christe takynge very materiall breade, a creature of God, and of suche sort as other breadde is, whiche we do vse, called that his body, whan he sayde, This is my bodye. And the wyne also whiche doothe feede and nourysshe vs, he called his bloudde.

Tertulian likewyse in his booke written a-
Tertullianus aduersus Iudæos gaynst the Jewes, saith that Christe called bread
his body. And in his booke against Marcion he
oftentymes repeteth the selfe same wordes.

Cyprianus ad Magnũ li. 1. epi. 6. And S. Cyprian in the fiest boke of his epi-
stles, saith the same thyng, that Christ called suche
breade, as is made of many cornes ioyned togyther,
his body: and suche wyne he named his bloudde, as is
pressed out of many grapes, and made into wyne.

Lib 2. Epist 3. And in his second boke he saith these wordes:
water is not the bloud of Christe, but wyne. And
agayne in the same Epistle he saythe, that it was
wyne, whiche Christe called his bloud, and that if
wyne bee not in the chalice, than we drynke not of
the fruite of the vyne. And in the same epistle he
saythe, that meale alone, or water alone, is not the

bodye

body of Christe, excepte they be bothe ioyned togi= ther to make thereof breade.

Epiphanius also saith, that Christ speakyng of a lofe, whiche is rounde in fashion, and can not se, heare, nor fele, sayd of it, This is my body. Epiphan. in Ancorato.

And Saynt Hierome, writyng ad Hedibiam, saieth these wordes. Let vs mark, that the bread which the Lord brake, and gaue to his disciples, was the body of our Sauiour Christ, as he sayd vn= to them: Take and eate, this is my body. Hieron. ad Hedibiam

And S. Augustine also saith, that althoughe we may sette foorth Christe by mouthe, by wry= tynge, and by the sacramente of his bodye and bloude, yet we call neyther our tongue nor wor= des, nor ynke, letters, nor paper, the bodye and bloudde of Chryste, but that wee calle the bodye and bloudde of Christe, whyche is taken of the fruite of the earthe, and consecrated by mysticall prayer. And also he sayth, Iesus called meate, his body, and drynke his bloudde. Augustin. de trinita. li. 3. cap. 4. De verbis apostoli, sermo. 2.

Moreouer Cyrill vpon Saynct John saith, that Christe gaue to his disciples peces of bread, saying: Take, eate, this is my body. Cyrillus in Ioannem li. 4. cap. 14.

Likewise Theodoretus saith, Whan Christe gaue the holy mysteries, he called bread his body, and the cuppe myxt with wyne and water, hee called his bloudde. By al these forsayd authors, and pla ces, with many mo, it is playnely proued, that whan our sauioure Christe gaue breadde vnto his Disciples, sayenge: Take, and eate, this is my body, And lykewyse whan he gaue theim the Theodoretus in dialoge. 1.

cuppe, sayenge, Diuide this amonge you, and dzynke you all of this, foz this is my bloude: he called than the very matertiall bzeade his bodye, and the very wyne his bloudde.

That bzeade (I say) that is one of the creatures here in earth amonge vs, and that groweth out of the earthe, and is made of many graynes of cozne beaten into flower, and mixed with water, and so baken & made into bzead, of such sozte as other our bzead is, that hath neither sence noz reason, & finally that feedeth and nourisheth our bodies, suche bzeadde Chzist called his bodye, whan he sayd, This is my body. And such wine as is made of grapes pzessed togither, and therof is made dzynke, whiche nozisheth the bodye, suche wyne he called his bloude.

This is the true doctrine, confirmed as well by holy scripture, as by all auncient authozs of Chzistes churche, bothe Greekes and Latines, that is to saye, that when our Sauiour Chzist gaue bzead and wyne to his disciples, and spake these woozdes, This is my bodye, This is my bloude. it was very bzead and wyne whyche he called his body and bloud.

Now let the Papistes shewe some authozitee foz their opinion, eyther of scripture, oz of some auncient authoz. And let theym not constrayne all men to folowe their fonde deuises, onely bycause they say, It is so, without any other groūd oz authozitee, but their owne bare wozdes. Foz in suche wyse credite is to bee geuen to Goddes

woozde

woꝛde onely, and not to the wooꝛde of any man.

As many of theym as I haue redde (the bysshop of Wynchester onely excepted) do say, that Chriſte called not bꝛead his body, noꝛ wyne his bloude, whan he ſayd, This is my bodye, This is my bloude. and yet in expoundyng theſe woꝛdes they vary emõg them ſelfes: which is a tokẽ that they be vncertayne of their owne doctrine.

Foꝛ ſome of them ſaye, that by this pꝛonoune demonſtratiue (this) Chriſte vnderſtode not the bꝛead noꝛ wyne, but his body and bloude.

And other ſom ſay, that by the pꝛonoun (this) he ment neither the bꝛead noꝛ wine, noꝛ his body noꝛ bloud, but that he ment a particular thynge vncertayne, whiche they call Indiuiduum vagum, oꝛ Indiuiduum in genere. I trow ſom Mathematicall quiditee, they can not telle what.

But let all theſe Papiſtes togither ſhewe any one authoꝛitee, either of ſcripture, oꝛ of ancient authoꝛ, either Greke oꝛ Latin, that ſaith as thei ſay, that Chriſte called not bꝛeade and wyne his body and bloud, but Indiuiduum vagum, and foꝛ my parte I ſhall geue theym place, and confeſſe that they ſay trewe.

And yf they can ſhewe nothynge foꝛ theym of antiquitee, but onely theyꝛ owne bare woꝛdes, than it is reaſon that they geue place to the truthe confirmed by ſo many authoꝛitees, both of ſcripture and of auncient wꝛiters, which is, that Chriſt called very materiall bꝛead his body, and very wyne made of grapes, his bloud.

Chap. 9.

Breade is my body, wyne is bloud, bee figuratiue speeches.

Nowe this beyng fully proued, it must nedes folow consequently, that this maner of speking is a figuratiue speeche. For in playne and proper speeche, it is not true, to saie, that breade is Christes body, or wyne his bloude. For Christes body hath a soule, life, sence & reason: but bread hath neither soule, lyfe, sense, nor reason.

Likewyse in playne speeche it is not true, that we eate Christes body, and drynke his bloudde. For eatynge and drynkynge in their proper and vsuall signification, is with the tonge, teeth, and lyppes, to swalow, diuide and chawe in peeces: whyche thynge to do to the flesche and bloude of Christ, is horrible to be hearde of any christian.

Chap. 10.

To eate Christes flesche and drynk his bloud, bee figuratiue speeches.

So that these speches, To eate Christes body and drynk his bloud, be speches not taken in the proper signification of euery worde, but by translation of these wordes (eatyng and drynkyng) from the signification of a corporal thyng, to signifie a spiritual thyng: and by callyng a thyng that signifieth, by the name of the thyng whiche is signified therby. Which is no rare nor strãge thyng, but an vsuall maner and phrase in cõmon speeche. And yet least this faulte shuld be imputed vnto vs, that we doo fayne thynges of oure owne heades without authorite (as the Papistes be accustomed to do) here shall be cited sufficient authorite, as well of scripture, as of olde auncient authors, to approue the same.

First whan our sauiour Christe [illegible] the spyrte of
Iho. 6. » Iohn said, that he was the bread of life, the whi
che

»che whosoeuer did eate, should not dye, but liue
»for euer. & that the bread whiche he would geue
»vs, was his flesshe, and therefore whosoeuer
»shoulde eate his flesshe and drynke his bloude,
»shoulde haue euerlastynge life, and they that
»should not eate his flesh and drinke his bloude,
»should not haue euerlasting lyfe. When Christe
had spoken these woordes with many mo of the
eatyng of his flesshe and drinking of hys bloud,
both the Iewes & many also of his disciples wer
offended with his wordes, and sayd: This is an
»hard saying. Forwhowe can he geue vs his flesshe
»to be eaten? Christ perceiuing their murmuring
heartes (because they knewe none other eatinge
of his flesshe, but by chawing and swalowyng) to
declare that they should not eate his body after
that sorte, nor that he ment of any suche carnal
»eatynge, he sayde thus vnto them. What if you
»see the sonne of man ascend vp where he was be
»fore? It is the spirite that giueth lyfe, the flesh
»auayleth nothing. The wordes whiche I spake
»vnto you be spirite and lyfe

These wordes our sauior Christ spake, to lyft vp their mindes frō yearth, to heauen, & frō carnal to spirituall eating, that they shuld not phantasy, that they should with their teethe eate him present here in earth, for his flesh so eaten (saith he) should nothyng profite them. And yet so they should not eate him, for he would take his body awai from them, and ascend with it into heauen. And there by fayth, & not with teeth, they should

spiri-

spiritually eate him sitting at the ryght hand of
» his father. And therfore (sayth he) The wordes
» which I do speake, be spirite and life. that is to
say, are not to be vnderstand, that we shall eate
Christ with our teethe grossely and carnally, but
that we shall spiritually & gostly with our fayth
eate him, beyng carnally absent from vs in hea-
uen. And in suche wyse, as Abraham and other
holy fathers did eate him, many yeres before he
a 1. Cor. 10. was incarnated and borne. As S. Paule saith,
» that thei al did eate the same spiritual meat that
» wee do, and dranke the same spyrytuall dryncke,
that is to saye, Christe. For they spirituallye by
their fayth were fed and norished with Christes
body and bloud, and had eternal life by him, be-
fore he was borne, as we haue nowe, that come
after his ascencion.

Thus haue you hearde, the declaracion of Christe hymselfe and of sayncte Paule, that the eatyng and drinking of Christes flesche & bloud, is not taken in the common signification, with mouthe and teethe to eate and chawe a thinge beyng present, but by a lyuely faith in heart and mynde to chawe and digest a thynge beyng absent, either ascended hence into heauen, or els not yet borne vpon earth.

Origen. in Leuit. ho. 7

And Origene declaryng the sayde eatinge of Christes flesh and drinking of his bloud, not to be vnderstand as the wordes do sound, but figuratiuely, wryteth thus vppon these woordes of Christ: Except you eate my flesche and drinke my

bloud

» bludde, you shall not haue lyfe in you. Consydre » (saith Origen) that these thinges written in gods » bokes, are figures, and therefore examine and vn- » derstande them as spirituall, and not as carnall » men. For if you vnderstand them as carnall menne, » they hurte you and feede you not. For euen in the » gospels is there founde letter that kylleth. And » not only in the olde testamente, but also in the » newe is there found lettre, that slayeth him, that » doth not spiritually vnderstande that whiche is » spoken. For if thou folowe the lettre or woordes of » this that Christe saide: Excepte you eate my flesshe and » drinke my bludde, this lettre kylleth.

Who canne more plainlye expresse in any wor- des, that the eatinge and drinkinge of Christes flesshe and blood, are not to be taken in common signification, as the wordes pretend and sound, than Origene doth in this place?

And S. John Chrysostom affirmeth the same » saying, that if any man vnderstand the woordes of » Christ carnally, he shall surely profite nothyng ther- » by. For what meane these woordes, The flesshe » auaileth nothinge? He ment not of his flesshe (god » forbid) but he ment of them that fleshely and carnally » vnderstode those thynges that Christe spake. But » what is carnall vnderstanding? To vnderstand the » woordes simply as they be spoken, and nothinge els. » For we ought not so to vnderstande the thinges » which we se, but all misteries must be considered » with inwarde eies, and that is spiritually to vnder- » stande theim. Chrisostom. in Ioannem Hom. 26.

In these wordes S. John Chrysostome sheweth plainli that the words of Christ, cõcerning the eating of his flesh, and drinking of his blud, are not to be vnderstande simply, as they be spoken, but spiritually and figuratiuely.

Augustinus de doctrina christ. lib. 3.

And yet most plainly of all other, S. Augustine doth declare this mater in his boke De doctrina christiana, in which boke he instructeth christian people, how they should vnderstande those places of scripture, which seem hard and obscure.

» Seldõ (saith he) is ani difficulty in propre wordes, but either the circumstãce of ỹ place, or ỹ conferring of diuers translatiõs, or els the original tonge wherin it was written, wyl make the sence plaine. But in woorde that be altered from their propre significatiõ, there is great diligence and heed to be takẽ. And specially we must beware, that we take not literally any thing that is spoken figuratiuely. Nor contrary wise we must not take for a figure any thing, that is spoken properly. Therfore muste be declared (saith S. Augustine) the manner how to discerne a propre speache from a figuratiue. wherin (saith he) must be obserued this rule, that if the thing which is spokẽ, be to ỹ furtherance of charite, than it is a propre speache, & no figure. So that if it be a cõmaundemẽt, that forbiddeth any euel or wicked act, or commaundeth any good or beneficiall thing, than it is no figure. But if it commaũd any yll or wicked thinge or forbid any thing that is good and beneficiall, than is it a figuratiue speache. Nowe this saying of Christ

except

› (Excepte you eate the fleshe of the sonne of manne and drinke his bloode, you shall haue no lyfe in you) › seemeth to commaunde an haynous and a wicked › thynge, therefore it is a figure commaundynge › vs to be partakers of Chzistes passion, keeping › in our mindes to our great comfozt and pzofite, that his flesh was crucified and woũded foz vs. John. 6.

This is bziefly the sentence of S. Augustine in his booke De doctrina christiana. De eateel rudib. ca. 1

And the lyke he wziteth in his booke De catechisandis rudibus, and in his booke Contra aduersarium legis & prophetarum, and in diuers other places, which foz tediousnes I passe ouer. Contra aduersus legis & Prophet cap. 9

Foz if I shuld reherse al ŷ authozities of S. Augustin and other, which make mentiõ of this matteir, it woulde weary the reader to muche.

Wherefoze to all them that by any reasonable meanes wyll bee satysfyed, these thinges befoze rehearsed are suffyciente, to pzoue that the eatynge of Chzistes fleshe and dzinkynge of hys blood ys not to be vnderstand symplye and plainely (as the woozdes do pzoperly sygnyfye) that we do eat and drink hym with our mouths, but it is a figuratiue speach spiritually to be vnderstand, that we must depely pzint and fruteful ly beleue in our hartes, that hys flesh was crucifyed, and his blud shed foz our redemption. And this our belieke in him, is to eate hys fleshe and to dzynk hys blud, although they be not pzesent here with vs, but be alcẽded into heauẽ. As oure fozefathers befoze Chzists time, did likewise eat

hys flesshe and drunke his bludde, which was so farre from them, that he was not yet then borne.

Chap. 11.

This is my bodye: this is my bloodde, be figuratiue speaches.

The bread representeth Christes body, & the wyne hys bloode.

The same authors did say also, ỹ whé Christ called the breade his body, and the wine his blud, it was no propre speache that he than vsed, but as al sacramentes be figures of other thinges, and yet haue the very names of the thinges whiche they do signifye: so Christ instituting the sacrament of his most precious body and bloode, dyd vse figuratiue speaches, callynge the breade by the name of his bodye, bycause it signified hys body: and the wyne he called his bloude, bicause it representeth his bloude.

Tertulianus cõtra Martionẽ Libro. 1

Tertulian herein writing against Martion, sayth these wordes. Christ did not reproue bread wherby he did represent hys very body. And in the same booke he saith, that Jesus taking bread, & distributing it amonges his disciples, made it his body, saying, This is my body. that is to saye, (saith Tertulian) a figure of my body. And therefore saithe Tertuliane, that Christe called breade his body. and wyne his bloode, bycause that in the olde Testament breade and wyne were figures of his body and bloode.

Cyprianus libr. 2. Epist. 3

And saincte Cyprian the holy martyr saythe of this matter, that Christes bloode is shewed in the wyne, and the people in the water, that is mixte with the wyne: so that the mixture of the water to the wyne, signifieth the spirituall commixtion and ioynynge of vs vnto Christe.

By which similitude Cyprian ment not, that

the bloud of Chriſt is wine, or the people water, but as the water doeth ſignifie and repreſent the people, ſo doeth the wyne ſignifie and repreſent Chriſtes bloud: and the vnityng of the water & wyne togither, ſignifieth the vnityng of chriſte people vnto Chriſt hym ſelfe.

And the ſame ſaint Cyprian in an other place wrytyng hereof ſaith, that Chriſt in his laſt ſupper, gaue to his apoſtels with his owne handes bread and wyne, whiche he called his fleſhe and bloude, but in the croſſe he gaue his very body, to be wounded with the handes of the ſouldiours, that the Apoſtles myght declare to the worlde, howe and in what maner bread and wyne may be the fleſhe and bloud of Chriſte. And the maner he straight waies declareth thus, That thoſe thynges whiche do ſignifie, & thoſe thinges which be ſignified by them, may be bothe called by one name. De vncti. Chriſmatis.

Here it is certayn by ſainct Cyprians mynde, wherfore & in what wiſe bread is called Chriſtes fleſhe, and wyne his bloud, that is to ſay, bicauſe that euery thyng that repreſenteth & ſignifyeth an other thyng, may be called by the name of the thyng whiche it ſignifieth.

And therfore ſainct John Chryſoſtome ſaith, that Chriſt ordayned the table of his holye ſupper for this pourpoſe, that in that ſacrament he ſhould dayly ſhewe vnto vs bread and wyne for a ſimilitude of his body and bloude. Chryſoſt. in Pſal. 22.

Saint Hyerom likewiſe ſaieth vpon the goſpel of Mathew, that Chriſt tooke bread, whiche Hieronym. in Math. 26.

comforteth mans heart, that he myght represent
therby his very body and bloud.

Ambros. de his qui mysterijs initiantur. capvlt.

Also S. Ambrose (yt the booke bee his that is intituled De his quæ mysterijs initiãtur) sayth, that before the consecration, an other kynd is named, but after the consecration, the body of Christe is signified. Christ sayd his bloud, before the consecration it is called an other thyng, but after the consecration is signified the bloud of Christ.

De sacramentis li. 6. cap. 1.

And in his boke De sacramentis (yt that be also hys) he writeth thus. Thou dost receyue the sacrament for a similitude of the fleshe and bloud of Christ, but thou doest obteyn the grace & vertue of hys true nature. And receyuyng the bread, in that foode thou arte partaker of hys godly substãce. And in ỹ same boke he sayth. As thou hast

Lib. 4. cap. 4.

in baptisme receiued the similitude of deth, so like wyse doest thou in this sacrament drinke the similitude of Christes precious bloude. And agayne he

Lib. 4. cap. 5.

sayth in ỹ sayd boke. The preest sayth: Make vn to vs this oblatiõ to be acceptable, which is the figure of the body and bloud of our lord Iesu Christ.

And vpon the Epistle of sayncte Paule to the

1. Cor. 11.

Corinthyans, he sayth, that in eatyng and dryukyng the bread and wyne, we do signifie the fleshe and bloud, whyche were offered for vs. And the olde testament (he saith) was instituted in blud, because that bloude was a wytnes of Gods benefite, in signification and figure whereof, wee take the mysticall cup of his bloud, to the tuition of our bodye and soule.

Of

Of these places of saint Chrisostome, saincte Hierom and saincte Ambrose, it is cleare, that in the sacramentall breade and wyne, is not really and corporally the very naturall substance of the flesh and bloud of Christ, but that the bread and wyne be similitudes, mysteries and representacions, significacions, sacramentes, figures and signes of his body and bloud: and therefore bee called, and haue the name of his very flesche and bloud.

Signes & figures haue the names of the thynges which they signifie.

And yet S. Augustyne sheweth this mattier more clearly and fully, than any of the rest, specially in an Epistle which he wrote ad Bonifaciū, where he sayth, that a daye or twoo before good Fryday, we vse in common speeche to saye thus: To morow or this day .ii. dayes, Christ suffered his passion. where in very deed he neuer suffered his passion but ones, and that was many yeres passed. Likewise vpō Easter daye we say, This day Christe rose frō death, where in very deed it is many hundreth yeres sithēs he rose frō dethe. Why than doo not menne reproue vs as lyars, when we speake in this sorte: But because we cal these dayes so, by a symylitude of those dayes, wherein these thynges were done in deede. And so it is called that day, whiche is not that day in deed, but by the cours of the yere it is a like day. And suche thinges be sayde to be done that day, for ỹ solemne celebracion of the sacramēt, which thinges in deed were not done that day, but lōg before. Was Christ offered any more but ones?

Augustin. ad Bonifatium. Epist. 23.

And

» And he offered hym selfe, & yet in a sacrament or
» representacion, not only euery solemne feaste of
» Easter, but euery day he is offered to the people,
» so that he doth not ly, that sayth, he is euery day
» offered. For if sacramentes had not some simili-
» tude or lykenes of those thinges, whereof they
» be sacramentes, they could in no wyse bee sacra-
» mentes. And for theyr symylitude and lykenes,
» commonlye they haue the name of the thinges,
» whereof they bee sacramentes. Therfore as after
» a certayne maner of speeche, the sacrament of Chri-
» stes body, is Christes body: the sacrament of Christes
» bloud, is Christes bloud: so lykewise the sacramẽt
» of fayth, is fayth. And to beleue is nothing els,
» but to haue faith: And therfore when we answer
» for yong children in their baptisme, that they be-
» leue, whiche haue not yet the mynd to beleue, we
» answere that they haue faith, because they haue
» the sacrament of fayth. And we say also that thei
» tourne vnto God, because of the sacramente of
» cõuersion vnto God, for that answer partaineth
» to the celebracion of the sacrament. And lyke-
» wyse speaketh the Apostle of Baptisme, saying:
» that by Baptisme wee bee buried with him into
» death: he sayth not, that wee signifye burial, but hee
» sayth plainly, that we be buried. So that the sacra-
» ment of so great a thing, is not called but by the
» name of the thyng it selfe.

Hytherto I haue rehersed the answere of S. Augustine vnto Bonface a learned Bysshoppe, who asked of him, howe the parentes & frendes

coulde

coulde answere for a yong babe in baptisme, and saye in his person, that he beleueth and conuerteth vnto God, when the chylde can neyther doo nor thinke any suche thinge.

Wherunto the answere of S. Augustin is this: that for asmuche as baptisme is the sacramente of the profession of our faith, and of our conuersion vnto God, it becometh vs so to answere for yong children comming therunto, as to that sacrament appertaineth, although the children in deede haue no knowledge of suche thinges.

And yet in our said answeres we ought not to be reprehended as vain men or lyers, forasmuch as in cõmon speche we vse daily to cal sacramẽts and figures by the names of the thinges that be signified by them, although they be not the same thing in dede. As euery Good fryday (as oftẽ as it returnet from yere to yere) we cal it the day of Christes passion: and euery Easter daye, we cal the day of his resurrection: and euery day in the yeare, we saye that Christe is offered: and the sacrament of his body, we cal it his body: and the sacramẽt of his blud, we cal it his blud: and our baptisme S. Paul calleth our burial with Christ And yet in very deede Christ neuer suffered but ones, neuer arose but ones, neuer was offered but ones, nor in very dede in baptisme we be not buried, nor the sacrament of Christs body is not his bodye, nor the sacramen of his bloud is not his bloud. But so they be called, bicause they be figures, sacraments, and representacions of the thinges theym selfe whiche they signifye, and

wherof they beare the names.

Thus doth S. Augustine most playnly open th is matter in his epistle to Bonifacius.

Of this maner of speache (wherin a signe is called by the name of the thyng, which it signifieth) speaketh S. Augustin also right largely in his questions super Leuiticum, & contra Adamantium, declaring how bloude in scripture is called the soule. A thing which signifieth (saith he) is wont to be called by the name of the thing whiche it signifieth, as it is witten in the scripture, The. vii. eares be vii. yeares. The scripture saith not signifieth vii. yeres. And. vii. kine be. vii. years: and many other lyke. And so sayd S. Paule, that the stone was Christ, and not that it signified Christ, but eue as it had ben he in dede, which neuer the les was not Christ by substance, but by signification. Euen so (saith S. August.) bicause the bloud signifieth & representeth the soule, therfore in a sacramente or signification, it is called the sowle.

Super Leui. quest. 57.

Leui. 17.

Gen. 41.

1. Cor. 2

And contra Adamantiũ he witteth much like, saying: In such wise is blud ỹ soule, as the stone was Christ, & yet thapostle saith not, that the stone signified Christ, but saith it was Christ. And this sentence Bloud is the soule, may be vnderstand to be spoken in a signe or figure, for Christ dyd not sticke to say This is my body, when he gaue the signe of his body.

Cõtra Adamantium cap. 12. Leui. 17

Here S. Augustine reherseth diuers sentences, which were spoken figuratiuely, that is to say, whan one thynge was called by the name of an other, and yet was not the other in substance,

but

but in signification, As the bludde is the soule: vii. kyne be vii. yeares: vii. eares be vii. yeares: the stone was Christe. Amonge suche manner of speeches, he reherseth those wordes which Christ spake at hys laste supper, This is my body. Math. 26 whych declareth plainly S. Augustines minde, that Christe spake those woordes figuratiuelye, not meaninge that the breade was his bodye by substaunce, but by signification.

And therfore S. Augustine saith Contra Maximinū, that in sacraments we must not considre what they be, but what they signify. For thei be signes of thinges, beyng one thyng and signyfiyng an other. Whiche he doth shew specially of this sacrament saying: The heauenly bread which is Christes flesh, by some manner of speache is called Christes body, when in very deede it is the sacrament of his body. And that offering of the flesh whyche is doone by the priestes handes, is called Christes passion, deathe and crucifiyng, not in very deede, but in a mysticall signification. Contra Maximinū. li. 3 cap. 22. In lib. sentētiarum Prosperi de cōsecrat. dist. 2. Hoc est. Theodoret, in dialogis.

And to this purpose it is both pleasaunt, comfortable and profitable to reade Theodoretus, in hys Dyaloges, wher he disputeth & sheweth at length, how the names of things be changed in scrypture, and yet thinges remayne styll. And for exaumple he proueth that the flesche of Christ is in ỹ scripture sometyme called a vayle or couerynge, sometyme a clothe, sometime a vestiment, and sometime a stole: & the blud of the grape, is called Christes blood, and the names

of breade and wyne, and of his flesshe and bloud Chriſte dothe ſo chaunge, that ſometyme he calleth his body, corne or bread, and ſomtyme contrary he calleth bread, his bodye. And lykewyſe his bludde ſometyme he calleth wyne, and ſomtyme contrary he calleth wyne his bloudde.

For the moze playn vnderſtandyng wherof, it ſhall not be amyſſe to recite his own ſaiyngs in his forſaid dialoges, touching this matter of the holy ſacrament of Chriſts flesshe and bloud. The ſpeakers in theſe dialogues bee Orthodoxus the ryghte beleuer, and Eraniſtes, his companyon, but not vnderſtandyng the ryght faith.

In ỹ fyrſt Dialoge.

Orthodoxus ſayth to his companyon.

Doeſt thou not knowe that God calleth breade his flesshe? Eraniſtes, I knowe that.

Orthodox. And in an other place he calleth his bodye corne?

Eran. I know that alſo, for I haue heard hym ſaye: The howre is come, that the ſonne of man ſhalbe glorified. ℞, Except the grain of corn that falleth in the ground, dye, it remayneth ſole, but if it dye, than it bryngeth forth muche fruite.

Joh. 12.

Orth. Whan he gaue the myſteries or ſacramentes, he called bread his body, and that which was myxt in the cuppe, he called his bloude.

Mat. 26
Mar. 14
Luc. 22.

Eran. So he called theim.

Orth. But that alſo which was his natural bodye, may well be called his bodye, and his verye bludde alſo, may be called his bludde.

Eran. It is playne.

Orth.

Orth. But oure sauiour without doubt chaunged the names, and gaue to the body the name of the signe or token, and to the token he gaue the name of the body. And so what he called hym selfe a vyne, he called blud that, whiche was the token of blud. Joh. 15.

Era. Surely thou hast spoken the truth. But I woulde knowe the cause wherfore the names were chaunged.

Orthod. The cause is manyfest to theym that bee experte in trewe religion. For he woulde that they whyche be partakers of the godly sacramentes, shoulde not sette theyr myndes vppon the nature of the thynges, whyche they see, but by the chaungynge of the names, shoulde beleue the thynges whyche bee wrought in them by grace. For he that called that, which is his naturall body, corne and bread, and also called hym selfe a vyne, he dyd honour the visible tokens and signes, with the names of his bodye and bloud, not chaungynge the nature, but addynge grace to nature. John. 22. Mat. 26. John. 15.

Eran. Sacramentes bee spoken of sacramentally, and also by theym bee manyfestly declared thynges whyche all men knowe not.

Ortho. Seyng than that it is certayne, that the Patriarche called the Lordes body, a vestiment and apparell, and that nowe we be entred to speake of godly sacramentes, tel me truely, of what thynge thynkest thou this holy meate to be a token and fygure of Christes diuinitee: or of his his body and bloude? Gen. 46

Era. It is cleare, that it is the fygure of those

thynges, wherof it beareth the name.

Orth. Meanest thou of his body and bloud?

Eran. Euen so I meane.

Ortho. Thou haste spoken as one that loueth the truth, for the Lorde whan hee tooke the token or signe, he sayd not, This is my diuinitee, but This is my body, and This is my bloude. And in an other place, The breade whyche I wyll gyue, is my flesh, whyche I wylle gyue for the lyfe of the worlde. Iho. 6.

Eran. These thynges bee trewe, for they bee Goddes woordes.

All thys wryteth Teodoretus in his fyrste Dialogue.

And in the secõd he wryteth the same in effecte (and yet in some thynges more plainly) againste suche heretikes, as affirmed that after Christes resurrection and ascensyon hys humanitee was changed frõ the very nature of a man, & turned into hys diuinity. Against whõ thus he wryteth Dialog. 2.

Orthod. Corruption, helth, sycknes, & death, bee accidentes, for they go and come.

Era. It ys mete they be so called.

Orth. Mens bodyes after theyr resurrection bee delyuered from corruption, death, and mortalitee, and yet they lose not theyr propre nature.

Eran. Truthe yt ys.

Orth. The body of Christ therfore dyd ryse quit cleane from all corruption and death, and is impassible, immortall, glorified wyth the glorye of God, and is honoured of the powers of heauen, and

and yet it is a body, and hath the same bygnes that yt hadde before.

Era. Thy sayinges seme true, and accordyng to reason, but after he was ascended vp into heauen, I thynke thou wylt not say, that his body was turned into the nature of the Godhead.

Ortho. I woulde not say for the persuasion of mans reson: nor I am not so arrogant and presumptuous, to affirme any thyng whiche scripture passeth ouer in silence, but I haue heard S. Paule crye, Act. 17. that God hath ordeyned a day, whan hee wylle iudge all the world in iustice, by that mā whiche he appointed before, perfourmyng his promise to all men, & raisyng him from death. I haue learned also of the holy angels, that hee wyll come Act. 1. after that fashion, as his disciples sawe hym go to heauen. But thay sawe a nature of a certayn bygnes, not a nature whiche had no bygnesse. I heard Mat. 24. furthermore the Lord say, You shall se the sonne of mā com in the cloudes of heuē. And I knowe that euery thyng that menne see, hath a certayn bygnes. For that nature that hath no bignes, can not be sene. Moreouer to sytte in the throne of glory, and to sette the Lambes vppon his right hande, and the goates vpon his leste hande, signifieth a thyng that hath quantitee and bygnesse.

Hytherto haue I reherled Theodoretus wordes. And shortly after Eranistes sayth.

Eran. We must turne euery stone (as the prouerbe sayth) to seke out the truthe, but specially whan godly matters be propounded.

Orth.

Orth. Tel me than, the sacramental signes, which be offered to God by his prestes, wherof be they signes sayest thou?

Eran. Of the Lordes body and bloude.

Orth. Of a very body? or not a very body?

Eran. Of a very bodye.

Ortho. Very wel, for an ymage must be made after a true patern: for Paynters folow nature, and paynt the images of suche thynges as wee see with oure eyes.

Eran. Truthe it is.

Orth. If therfore the godly sacramēts represent a true body, than is the Lordes body yet styll a body, not conuerted into the nature of his Godhead, but replenyshed with Gods glory.

Era. It cometh in good tyme, that thou makest mencion of Gods sacraments, for by the same I shall proue, that Christs body is turned into an other nature. Answer therfore vnto my questiōs

Orth. I shall aunswere.

Eran. What callest thou that whiche is offered, before the inuocation of the priest?

Orth. We muste not speake playnly, for it is lyke that somme bee presente, whyche haue not professed CHRISTE.

Era. Aunswere couertely.

Orth. It is a nourishmēt made of sedes that be like,

Eran. Than howe call we the other signe?

Orth. It is also a cōmon name, that signifieth a kynde of drynke.

Era. But how doest thou call theim after the sanctification?

Orth.

Ortho. The body of Christ and the bloud of Christ.

Era. And doest thou beleue that thou art made parttaker of Christes body and bloude?

Ortho. I beleue so.

Eran. Therefore as the tokens of Goddes bodye and bloude, bee other thynges before the priestes inuocation, but after the inuocation they be chaunged, and bee other thynges: so also the bodye of Christe after his assumption is chaunged into his diuine substaunce.

Orth. Thou art taken with thyne owne nette. For the sacramentall signes goe not from their owne nature after the sanctification, but continue in theyr former substance, forme and figure, and may be sene and touched as well as before, yet in our myndes we doo consyder, what they be made, and do repute and esteme them, and haue them in reuerence, accordynge to the same thynges that they be taken for. Therfore compare the ymages to the paterne, and thou shalt see them lyke. For a figure must be like to ỹ thynge it selfe. For Christes body hath his former fashion, figure, and bygnesse, and to speake at one word, the same substance of his body. But after his resurrection, it was made immortall, and of suche power, that no corruption nor deth coulde come vnto it, and it was exalted to that dignitee that it was sette at the tyght hand of the father, and honoured of all creatures, as the bodye of hym that is the Lorde of nature.

Eran. But the sacramentall token chaungeth hys former name, for it ys no more called as it was

beefore, but is called Christes bodye. Therefore must hys body after his aſcention be called God and not a bodye.

Orth. Thou ſemeſt to me ignorant, for it is not called his body onely, but alſo the breade of lyfe, as the Lorde called it. So the body of Chriſte wee call a godly body, a body that geueth lyfe, Godes body, the Lordes body, our maiſters bodye, meanyng that it is not a common body, as other mens bodies be, but that it is the body of oure Lorde Jeſu Chriſte, bothe God and man.

This haue I reherſed of the great clerke and holy byſhop Theodoretus, whome ſome of the Papiſtes perceiuyng to make ſo plainly againſt them, haue defamed, ſayenge that he was infected with the errour of Neſtorius,

Here the Papiſtes ſhew their old accuſtomed nature and condition, whiche is euen in a manifeſt matter) rather to lye without ſhame, than to geue place vnto the truth, & confeſſe their owne errour. And althoughe his aduerſaries falſely bruted ſuche a fame agaynſt hym, whan he was yet alyue, neuertheleſſe he was pourged thereof by the whole counſel of Calcedon, about aleuen hundred yeares ago.

And furthermore in his boke which he wrote againſt hereſies, he ſpecially condemneth Neſtorius by name. And alſo al his .iii. bookes of his dialoges before reherſed he wrote chiefly againſt Neſtorius, and was neuer herein noted of errour this thouſande yere, but hath euer bene re-

puted

puted and taken for an holy bysshop, a great lerned man, and a graue author, vntyl now at this present tyme, whan the Papistes haue nothyng to answere vnto hym, they begyn in excusyng of them selues, to defame hym.

Thus muche haue I spoken for Theodoretus, which I pray the be not wery to rede (good reder) but often and with delectation, deliberation and good aduertisement to rede. For it conteyneth playnly and brefely the true instruction of a christen man, concernyng the matter, whyche in this boke we treate vpon.

1. Fyue principal thinges to bee noted in Theodoretus.

Fyrst, that our sauiour Christ in his last supper, whan he gaue breade and wyne to his apostles (sayenge: This is my bodye, This is my bloud) it was bread which he called his body, & wyne myxed in the cuppe, whyche he called his bloud: so that he chãged the names of the bread and wine) which wer the misteries, sacraments, signes, figures & tokens of Christes flesche and bloud) & called theim by the names of the thynges, which they dyd represent and signifie, that is to saye, the bread he called by the name of his very flesche, & the wyne by the name of his blud.

2. Second, that although the names of breade and wyne were changed after sanctification, yet neuertheless the thyngs them selues remayned the selfe same, that they were before the sanctification, that is to say, the same breade and wyne in nature substance, forme, and fashion.

3. The thyrde, seeyng that the substaunce of the

bread and wyne bee not chaunged, why bee then theyr names changed, and the bread called Christes flesche, and the wyne his bloude? Theodoretus sheweth, that the cause therof was this, that we shuld not haue so muche respect to the bread and wyne (whiche we see with our eies, and taste with our mouthes) as we shulde haue to Christe hym selfe, in whom we beleue with our hertes, & fele and tast hym by our faith, & with whose flesh and bloud (by his grace) we beleue that we bee spiritually fedde and nourysshed.

These thynges we ought to remembre and reuolue in our myndes, and to lyfte vp our hertes from the bread and wine vnto Christ that sitteth aboue. And bicause we shuld so do, therfore after the consecration, they be no more called bread & wyne, but the bodye and bloude of Christe.

4. The fourth. It is in these sacramentis of bread and wyne, as it is in the very bodye of Christe. For as the body of Christe before his resurrection, and after, is all one in nature, substance, bignesse, forme and fashion, and yet it is not called as an other cõmon body, but with addition, for the dignitee of his exaltation, it is called a heauenly, a godly, an immortall, and the Lordes body: so lykewyse the bread and wyne, before the consecration and after, is all one in nature, substance, bygnesse, forme, and fashion, and yet it is not called as other common bread, but for the dignitee, wherunto it is taken, it is called with addition, Heauenly bread, The breadde of lyfe,

and

and the bread of thankes geuyng.

The fift, that no man ought to be so arrogant and presumptuous to affirme for a certain truth in religion any thynge, whyche is not spoken of in holy scripture. And this is spoke to the great and vtter condemnation of the Papistes, which make and vnmake newe articles of oure faythe from tyme to tyme, at theyr pleasure, without any scripture at all, yea quite and cleane contrarye to scripture. And yet wyll they haue all men bounde to beleue what so euer they inuent, vpon peryll of damnation and euerlastyng fyre.

And they woulde constrayne with fyre and fagotte all men to consent (contrary to the manyfeste woordes of God) to these theyr errours in this matter of the holye sacramente of Chystes body and bloude.

Fyrst, that there remayneth no bread nor wine after the consecration, but that Chystes flesche and bloude is made of them.

Secondly, that Chystes body is really, corporally, substãcially, sensibly, and naturally in the bread and wyne.

Thyrdely, that wycked persons doo eate and drynke Chystes very body and bloude.

Fourthly, that prestes offer Christ euery day, & make of hym a new sacrifice propiciatory for syn

Thus for shortnes of tyme I doo make an end of Theodorus, with other olde auncient wryters, which doo most clerely affirme, that to eate Chystes body, and to drynke his bloude, bee fi-

guratiue speches. And so be these sentences likewyse, whiche Christe spake at his supper: This is my body, This is my bloudde.

Chap. 12

Figuratiue speeches bee not strãge.

And mervaile not good reder, that Christ at ỹ time spake in figures, whan he did institute that sacrament, seing that it is the nature of al sacramentes to be figures. And although ỹ scripture be ful of Schemes, tropes & figures, yet specially it vseth them whã it speketh of sacramentes.

When the Arke (which representeed Gods maiestee) was come into the army of the Israelites the Philistians sayd that god was com into the army. And God hym selfe sayd by his prophete Nathan, that from the time that he had brought the chyldren of Israell out of Egypte, he dwelled not in houses, but that he was caried about in tẽtes and tabernacles. And yet was not God hym selfe so caried aboute, or wente in tentes or tabernacles, but bycause the arke (whiche was a figure of God) was so remoued from place to place, he spake of hym selfe that thyng, whyche was to be vnderstande of the Arke.

2. Reg. 4.

2. Reg. 7

Christ hym selfe vsed figuratiue speeches

And Christe hym selfe often tymes spake in similitudes, parables, and figures, as whan he said: The fielde is the worlde, the enemy is the dyuell, the sede is the worde of God: John is Helias: I am a vine, and you be the braches: I am bread of life. My father is an husbandmã, and he hath his fan in his hand, and will make clean his flower, and gather the wheate into his barne, but the chaffe hee wyll caste into euerla-

Mat. 13.
Mat. 11. & 17.
Ihn. 16.
John. 6.
John. 15
Math. 3.

lyuing lyre. I haue a meate to eate, whiche you knowe not. Worke not meate that perisheth, but that indureth vnto euerlastinge lyfe. I am a good shepherd. The sonne of man will set the shepe at his right hande, and the goates at his left hād. I am a doore: One of you is the deuyl. Whosoeuer doeth my fathers wylle, hee is my brother, syster and mother. And whan he sayd to his mother, and to John, This is thy sonne, this is thy mother.

† John. 4.
* John. 6.
† John. 10
* Mat. 25.
† John. 10
John. 6.
Math. 12.

These with an infinite numbre of lyke sentences, Christe spake in Parables, Metaphores, tropes and figures. But chiefly when he spake of the sacramentes, he vsed figuratiue spethes. As whan in Baptisme he sayde, that we muste bee baptised with the holy ghoste, meaninge of spirituall baptisme. And lyke speeche vsed saincte John the Baptiste: sayinge of Christe, that hee should Baptise wyth the holye ghoste and fyer. And Christ sayd, that wee must be borne agayne or elles wee canne not see the kingedome of God. And sayd also: Whosoeuer shall drinke of that water whyche I shall geue hym, hee shall neuer bee drye agayne. But the water whiche I shall geue him, shall bee made wythin hym a welle, whyche shall springe into euerlasting lyfe.

Act. 1.
Math. 3.
John. 3.
John. 4.

And S. Paule sayth, that in Baptisme wee clothe vs with Christe, and be buried with him. This baptisme & washing by the fyre & the holy ghoste, this newe byrth, thys water that springeth in a manne, and floweth into euerlastynge

Rom. 6.
Galat. 3.

lyfe

life, and this clothing and burial can not be vnderstād of any material washing, material birth, clothing and burial, but by translacio of things visible into thinges inuisible, they must bee vnderstand spiritually and figuratiuely.

After the same sort the mistery of our redemption, and the passion of our sauiour Christ vpon the crosse, aswel in the newe, as in the old Testament, is expressed and declared by manye figures and figuratiue speeches.

The Paschall lambe

As the pure Paschal lambe without spot, signified Christ. The effusion of the lambes bloud, signified the effusion of Christes bloud. And the saluacion of the children of Israel from temporal death by the lambes bloud, signified our saluacion from eternall death by Christes bloude. And as almightye God passyng through Egypt killed all the Egyptians heyrees in euery house and lefte not one aliue, & neuertheless he passed by the chyldren of Israels houses, where he saw the Lambes bloud vpon the doores, and hurted none of them, but saued them all by the meanes of the Lambes bloudde: so lykewyse at the laste iudgemente of the whole worlde, none shall be passed ouer and saued, but that shall bee founde marked wyth the bloude of the moste pure & immaculate lambe Jesus Christ.

The Lordes supper

And forasmuch as the shedding of that lambes bloud was a token & figure of the shedding of Christes bloude than to come, and forasmuch also as all the sacramentes and figures of the olde

old testament, ceassed and had an ende in Christ: leste by our great vnkyndnes we should peraduenture bee forgetfull of the greate benefyte of Christ, therfore at his last supper (when he toke his leaue of his Apostles to departe out of the worlde) he did make a newe wyll and testament, wherin he bequeathed vnto vs cleane remission of all oure synnes, and the euerlastyng inheritance of heauen. And thesame he confyrmed the next day with his owne bloud and death.

And lest we should forget thesame, he ordayned not a yerely memory (as the Paschal lambe was eaten but ones euery yere) but a dayely remembrance he ordained therof in bread & wyne, sanctified and dedicated to that purpose, saiyng:

» This is my body, This cuppe is my bloud, whi- Mat. 26.
» che is shed for the remission of synnes: Do this
» in the remembrance of me. Admonishyng vs by
these wordes, spoken at the makyng of his laste will and testament, and at his departyng out of the worlde (because they should be the better remembred) that whensoeuer we do eate the bread in his holy supper, and drynke of that cuppe, we should remembre howe muche Christ hath done for vs, and howe he dyed for oure sakes. Ther- 1 Cor. 11.
» fore sayth sainct Paule: As often as ye shal eate
» this bread, and drynke the cuppe, you shal shew
» forth the Lordes death vntyll he come.

And forasmuche as this holye bread broken, and the wyne deuided, do represent vnto vs the death of Christe nowe passed, as the kyllyng of

the Paschall lambe did represent the same yet to come: therfore our sauiour Christ vsed the same maner of speache of the bread and wine as God before vsed of the Paschall lambe.

Exod. 12. For as in the olde Testament God said: This is the Lordes Passeby, or Passeouer, euen so

Math. 26 sayth Christ in the newe Testament, This is my body, This is my bloude. But in the olde misterie and sacrament, the Lambe was not the Lordes very Passeouer or passynge by, but it was a figure whiche represented his passinge by. So lykewise in the newe Testament, the breade and wine be not Christes very body and bloude, but they be figures, whiche by Christes institution bee vnto the godly receauers thereof, Sacramentes, tokens, significacions, and representacions of his very flesshe and bludde: instructing their faith, that as the bread and wine fede them corporally and contineue this temporall lyfe: so the very flesshe and bloud of Christ feedeth them spiritually, and giueth theim euerlastyng lyfe.

What figuratiue speaches were vsed at Christs last supper

And why shulde auy man thinke it straunge to admit a figure in these speeches, This is my body, This is my bloude? seing that the cõmunycation the same nyghte (by the Papistes owne confessions) was so full of figuratiue speeches? For the Apostels spake figuratiuelye whan they

Mat. 26 » Mar. 14 » Luc. 22. » asked Christ, where he would eate his passeouer or passeby. And Christe hym selfe vsed the same » figure, when he sayd: I haue muche desired to » eate this passeouer with you.

Also,

Also, to eate Christes body, and to drinke his bloud, I am sure they will not saye that it is taken properly, to eate and drinke, as we doo eate other meates and drinkes.

» And when Christ sayde: This cuppe is a new » testament in my bloude. here in one sentence bee » two figures. One in this worde Cup, whych is not taken for the cuppe it selfe, but for the thing conteyned in the cup. An other is in this worde, Testament, for neither the cuppe, nor the wyne contayned in the cuppe, is Christes testament, but is a token, signe and figure, whereby is represented vnto vs his testamente, confirmed by his bloude.

And if the Papists wil sai (as they sai in dede) that by this cup, is neither ment the cup nor the wine contayned in the cuppe, but that therby is ment Christes bloud contained in the cuppe: yet must they nedes graunt, that there is a fygure. For Christes bloud is not in proper speache, the New testamēt, but it is the thing that cōfirmed the new testament. And yet by this straung interpretacion, the Pappistes make a verye straunge speche, more strange then any figuratiue speach is. For this they make the sentence: This bloud is a newe testament in my blud. Whiche saying is so fonde and so farre from all reason, that the foolyshnes thereof is euident to euery man.

Nowe forasmuch as it is plainly declared and manifestly proued, that Christe called bread his body, and wyne his bloud, and that these senten- Chap. 13 Answeer to the aucto-

rites and argumentes of the Papistes

ces be figuratiue speeches, and that Christe, as concernyng his humanitee and bodily presence, is ascēded into heauen with his whole flesche and bloudde, and is not here vpon yearth, and that the substaunce of bread and wyne doo remayne styll, and be receyued in the sacrament, and that although they remayne, yet they haue changed their names, so that the bread is called Christes bodye, and the wyne his bloudde, and that the cause why their names bee chaunged is this, that we should lyft vp our heartes and myndes from the thynges, whiche we see, vnto the thynges, whiche wee beleue and be aboue in heauen. (whereof the breade and wyne haue the names, although they bee not the very same thinges in dede.) These thynges well considered & wayed, all the authorities and argumentes, whiche the Papystes fayne to serue for their purpose bee cleane wyped away.

Chap. 14

One briefe answere to all.

For whether the authors (whiche thei allege) say that wee doo eate Christes flesche and drynke his bloudde, or that the bread and wyne is conuerted into the substance of his flesh and bloud, or that wee bee turned into his flesche, or that in the Lordes supper we do receyue his very flesche and bloud, or that in the bread and wyne is receyued that whiche did hang vpon the crosse, or that Christ hath lefte his flesche with vs, or that Christe is in vs and wee in him, or that he is whole here and whole in heauē, or that thesame thyng is in the Chalyce, whiche flowed out of his

his syde, or that thesame thyng is receiued with out mouthe, whiche is beleued with oure fayth, or that the bread and wyne after the Consecration, be the body and bloud of CHRIST, or that we be nourished with the body and bloud Christ, or that Christ is both gone hence, & is styll here, or that Christ at his last supper, bare himselfe in his owne handes.

These and al other lyke sentences may not be vnderstanded of Christes humanitee litterally and carnally, as the wordes in common speeche do properly signifye, (for so doth no manne eate Christes flesche, nor drynke his bloud, nor so is not the bread and wyne turned into his flesche & blud, nor we into him: nor so is the bread & wyne after the cõsecracion his flesche and bloud, nor so is not his flesche and bloud whole here in yearth eaten with oure mouthes) nor so did not Christe take himselfe in his owne handes.

But these and all other lyke sentẽces (whiche declare Christ to be here in yearth, & to be eaten and dronken of christian people) are to be vnderstand, either of his diuine nature (wherby he is euery where) or els they must bee vnderstanded figuratiuely, or spiritually. For figuratiuely he is in the bread and wyne, and spiritually he is in them that worthely eate & drinke the bread and wine, but really, carnally, and corporally he is only in heauen, from whence he shall come to iudge the quicke and dead.

This briefe answere wyll suffice for all that

the Papystes can bryng for their purpose, if it bee aptely applyed. And for the more euidence hereof, I shall applye the same to somme suche places, as the Papistes thynke do make moste for theim: that by the aunswere to those places, the reste maye bee the more easylye aunswered vnto.

The aunswere to *Clemens Epistola. 2.*

They allege saiuct Clement, whose woordes bee these, as thei reporte. The sacramentes of Goddes secretes are committed to thre degrees: to a Priest, a Deacon, & a minister: whiche with feare and trembling ought to kepe the leauynges of the broken peeces of the Lordes bodye, that no corruption bee found in the holy place, least by negligence great iniurye bee done to the porcion of the Lordes body. And by and by foloweth: So many hostes muste bee offered in the altare, as wyll suffice for the people. And if any remayne, they must not be kept vntyll the mornyng, but be spent and consumed of the clearkes, with feare & trembling. And they that consume the residue of the Lordes body, may not by and by take other common meates, least they should myxte that holye portion, with the meate whiche is degysted by the bealy, & auoyded by the foundament. Therfore if the Lordes portion be eatē in the mornyng, the ministers that consume it, muste faste vnto syxe of the cloke: and if they do take it at thre or foure of the clocke, the minister must fast vntyll the euenyng.

Thus muche wryteth Clemēt of this matter:

If

yt the Epistle, which they allege, were Clementes (as in dede it is not, but they haue faynned many thynges in other mennes names, thereby to stably she their fained purposes) neuertheles whose soeuer ỹ Epistle was, if it be throughlye cõsydered, it maketh muche more against ỹ Papistes, than for their purpose. For by the same Epystle appeareth euidently thre special thynges against the errours of the Papistes.

The fyrst is, that the bread in the sacrament is called the Lordes body: and the peeces of the broken bread be called the peeces & fragmentes of the Lordes body. whiche can not bee vnderstand, but figuratiuely.

The second is, that the bread ought not to be reserued and hanged vp, as the Papistes euery where do vse.

The thyrde is, that the priestes ought not to receiue the sacrament alone (as the Papistes cõmõly do, makyng a sale therof vnto the people) but they ought to cõmunicate with the people.

And here is diligently to bee noted, that wee ought not vnreuerently and vnaduisedly to approche vnto the meate of the Lordes table, as wee do to other common meates and drynkes, but with great feare and dread: least we should come to that holy table vnworthely, wherein is not onely represented, but also spiritually geuen vnto vs very CHRIST himselfe.

And therfore we ought to come to that borde of the Lorde with all reuerence, fayth, loue, and

charitee

charitee, feare and dread, accordyng to the same.

Ignatius in epistola ad Ephesianos Irenæus Lib. 5. cõtra Valentin.

Heere I passe ouer Ignatius and Ireneus, whiche make nothinge for the Papistes opinions, but stand in the commendacion of the holy Communion, and in exhortacion of al menne to the often and godly receiuinge thereof. And yet neither they, nor no manne els, can extolle and cõmend the same sufficiently, accordynge to the dignitie thereof, if it be godlye vsed as it oughte to be.

The aunswere to Dionisius de eccle. Hierarch. cap. 3.

Dionysius also, whom they allege to praise & extoll this sacrament (as in dede it is most worthy, beyng a sacrament of moste highe dignitee and perfection, representyng vnto vs our moste perfect spirituall coniunction vnto Christ, & our continual nourishyng, leading, comforte, & spirituall life in him,) yet he neuer sayde that the flesh and bloud of Christ was in the bread and wyne, really, corporally, sensibly and naturally (as the Papistes wold beare vs in hand) but he calleth euer the breade and wyne signes, pledges and tokens, declaryng vnto the faithfull receiuers of the same, that they receiue Christ spiritually, and that they spiritually eate his flesh & drynke his bloude. And although the breade and wyne bee the figures, sygnes and tokens of Christes flesh and bloud (as saincte Dionyse calleth them bothe before the consecration and after) yet the Greke annotacions vpon the saine Dionyse do say, that the very thinges them selues be aboue in heauen.

And

And as thesame Dionyse maketh nothyng for the Papistes opintons in this point of Christes real & corporal presence, so in diuers other thynges he maketh quite and cleane against them, & that specially in thre pointes, In transubstãtiation, in reseruacion of the sacrament, and in the receiuyng of thesame dy the priest alone.

Furthermore they do allege Tertulian, that hee constantly affirmeth, that in the Sacrament of the altare we do eate the body and drynke the bloud of our sauiour Christ. To whõ we graunt that our flesh eateth and drynketh the bread and wyne, whiche bee called the bodye and bloud of Christ, because (as Tertulian sayeth) they do represent his body and bloud, although they bee not really thesame in very dede. And we graunt also, that oure soules by fayth do eate his verye body and drynke his bloud, but that is spiritually, suckyng out of thesame euerlastyng lyfe. But wee denye that vnto this spiritual feadyng is required any reall and corporal presence.

The answere to Tertulianus de resurrectiõe carnis

And therefore this Tertulian speaketh nothyng against the truetheth of oure catholike doctrin, but he speaketh many thynges most plainly for vs, and against the Papistes, and specially in thre pointes. Fyrst in that he sayth that Christ called bread his body. The second that Christ called it so, because it representeth his body. The thyrde, in that he sayth, that by these woordes of Christ, This is my bodye. is mente, This is a fygure of my body.

The answere to Origenes in Numer. Homi. 7.

Moreouer they allege for their Origen (because they would seeme to haue many auncient authors, fauourers of their erroneous doctrine) whiche Origen is moste clearely against them. For although hee do saye (as they allege) that those thynges whiche before were signified by obscure figures, be now truly in dede and in their very nature and kynd accomplished and fulfilled. And for the declaracion therof, he bringeth furth thre examples, One of the stone that floweth water, another of the sea and cloude, and the thirde of Manna, whiche in the olde testament dyd signifye Christ to come, who is nowe come in deede, and is manyfested and exhibited vnto vs, as it were face to face, and sensibly in his woorde, in the sacrament of regeneracion, and in the sacramentes of breade and wyne. Yet Origene mente not, that Christ is corporally either in his woorde, or in the water of baptisme, or in the bread and wyne, nor that we carnally and corporally be regenerated and borne againe, or eat Christes flesche & bloud. For our regeneracion in Christ, is spiritual, and oure eatyng & drinkyng is a spiritual feadyng, whiche kynde of regeneracion and feadyng, requireth no reall and corporal presence of Christ, but only his presence in spirit, grace, and effectual operacion.

And that Origene thus mente, that Christes flesche is a spirituall meate, and his blouddes spirituall drynke, and that the eatyng and drynkyng of his flesche and blouddes may not bee vnderstand

derstande lytterally, but spisitually, it is manyfested by Origenes owne woordes, in his seuenth Homilye vppon the booke called Leuiticus: where he sheweth, that those woordes must bee vnderstande syguratiuely, and whosoeuer vnderstãdeth them otherwyse, they be deceiued, and take harme by their owne grosse vnderstandyng. *in Leui. Homi. 7.*

And lykewyse mente Cyprian, in those places whiche ỹ aduersaryes of the truth allege of him, concernyng the true eatyng of Christes verye flesshe and drynkyng of his bloud. *The answere to Cyprianus li. 2. epist. 3*

For Cyprian spake of no grosse and carnal eatyng with the mouth, but of an inward spiritual and pure eatyng with heart and mynde, whiche is to beleue in oure heartes, that his flesshe was rente and torne for vs vppon the crosse, and hys bloud shedde for oure redempcion, and that the same flesshe and bloud nowe sytteth at the ryght hande of the father, makyng contynual intercession for vs, and to imprynt and dygest this in our myndes, puttyng our whole affyaunce and trust in him as touchyng our saluacion and offeryng oure selues clearely vnto him, to loue and serue him all the dayes of our lyfe: this is truly, syncerely, and spiritually to eate his flesh and to drynke his bloud.

And this sacrifyce of Christ vppon the crosse, was that oblacion whyche Cyprian sayth was sygured and signifyed before it was done, by the wyne whiche Noe dranke, and by the bread and *Gene. 9* *Gene. 14*

rally in vs, yet he sayth also that we be naturally in him. And neuertheleſſe in ſo ſayinge, hee ment not of the natural and corporal preſence of the ſubſtance of Chriſtes body & of ours (for as oure bodyes bee not after that ſorte within hys body, ſo is not his bodye after that ſorte within our bodyes) but he ment that Chriſte in hys incarnacion receyued of vs a mortall nature and vnited the ſame vnto his diuinitee, and ſo be we naturally in him.

And the ſacramentes of Baptiſme and of hys holy ſupper (if we rightly vſe the ſame) do moſte aſſuredly certifye vs, that wee bee partakers of hys godlye nature, hauynge gyuen vnto vs by him, immortalitee and life euerlaſtynge, & ſo ys Chriſte naturally in vs. And ſo bee we one with Chriſt, and Chriſt with vs, not onely in wyll & mynde, but alſo in very naturall properties.

And ſo concludeth Hylarius againſt Arrius, that Chriſte is one with his father, not in purpoſe and wyll onely, but alſo in verye nature.

And as the vnion beetwene Chriſte and vs in baptiſme is ſpiritual, and requyreth no real and corporall preſence, ſo lykewyſe oure vnyon wyth Chriſte in his holy ſupper is ſpiritual, and therfore requireth no reall and corporall preſence.

And therfore Hylarius ſpeaking there of both the ſacramentes, maketh no difference betwene our vnion with Chriſt in baptiſme, & our vnion with him in his holy ſupper. And ſayth further, that as Chriſte is in vs, ſo be we in him, whyche

the

the Papistes can not vnderstand corporally and really, except they wyll say, that all our bodyes be corporally within Christes body. Thus is Hilarius answered vnto, both plainly & shortly.

And this aunswere of Hilarius will serue also vnto Cyrill, whom they allege to speake after the same sort that Hilarius doth, that Christe is naturally in vs. The wordes which they recyte be these. We denye not (sayth Cyrill, agaynst the heretike) but we be spiritually ioyned to Christ, by fayth and syncere charitee: but that we shuld haue no manner of coniunction in our flesh with Christ, that we vtterly deny, and thynke it vtterly discrepant from Goddes holy scriptures. For who doubteth, but Christ is so the vine tre, & we so the branches, as we get thence our lyfe. Heare what S. Paule sayth, Wee bee all one bodye wyth Christe, for though we be many, we be one in him. All we participate in one foode. Thynketh thys hereticke that wee knowe not the strengthe and vertue of the mystical benediction: which when it is made in vs, doth it not make Christ by cõmunication of his flesh to dwel corporally in vs? Why be the membres of faythful mens bodyes called the membres of Christe: Knowe you not (sayth sainct Paule) that your membres bee the membres of Christe: And shall I make the membres of Christ, partes of the whores bodye: God forbyd. And our sauiour also sayth: He that eateth my flesh and drynketh my bloud, dwelleth in me and I in him.

The aunswere to Cyrillus

1. Cor. 6.

John. 6.

Although

Although in these wordes Cyril doth say, that Christ doth dwell corporally in vs, when wee receiue ỹ mistical benediction: yet he neither sayth that Christ dwelleth corporally in the bread, nor that he dwelleth in vs corporally onely at suche tymes as wee receiue the sacrament, nor that he dwelleth in vs, & not we in him, but he sayth aswel, ỹ we dwel in him, as that he dwelleth in vs. Whiche dwellyng is neither corporall nor local, but an heauenly, spirituall & supernaturall dwellyng, whereby so long as we dwell in him & he in vs, we haue by him euerlastyng life. And therfor̄e Cyril sayth in the same place, that Christ is the vyne, and wee the braunches, because that by him wee haue life. For as the braunches receyue lyfe and nourishement of the bodye of the vyne, so receiue we by him the natural propertie of his body, whiche is life and immortalitee, and by that meanes we beyng his membres, do liue, and are spiritually nourished. Iohn. 15.

And this ment Cyril by this worde Corporally, when he sayth, that Christ dwelleth corporally in vs. And the same ment also sainct Hylarius by this woorde Naturally, when he sayd that Christe dwelleth naturally in vs. And as sainct Paule, whan he sayd that in Christ dwelleth the full diuinitee Corporally, by this worde Corporally, he ment not that the diuinitee is a body, & so by that body dwelleth bodily in Christ. But by this woorde Corporally, he ment that the diuinitee is not in Christe accidentally, lightly and Coloss. 2.

slenderly, but substantially and perfectly, with all hys myght and power: so that CHRISTE was not onely a mortall manne, to suffre for vs, but also hee was immortall God, able to redeeme vs.

So S. Cyril, whan he sayd that Christ is in vs corporally, he ment that wee haue him in vs, not lightly and to small effecte and purpose, but that we haue hym in vs substantially, pythelye and effectually, in suche wise that we haue by hym redemption and euerlastyng lyfe.

And thys I sucke not out of myne owne fyngers, but haue it of Cyrils owne expresse words, where he saith: A lyttle benediction draweth the whole manne to god, and filleth him with grace and after this maner, Christe dwelleth in vs, and we in CHRIST. In Ioha lib. 4. cap. 17

But as for corporall eatinge and drinkinge with our mouths, and digesting with our bodies Cyril neuer ment that Christ doth so dwel in vs, as he plainly declareth.

Our sacrament (saith he) doth not affirme the eatinge of a manne, drawinge wickedly christen people to haue grosse imaginacions and earnal fantasies of suche thinges as be fine and pure, & receiued onely with a sinsere faithe. But as two wares, that be molten & put togither, they close so in one, that euery part of the one, is ioyned to euery parte of the other. euen so (saith Cyril) he that receyueth the flesh and bloud of the Lord, muste needes be so ioyned with Christ, that Christ must be Anathematismo. 11. In Ioha Lib. 4. Cap. 17

in him, and he in Christ.

By these wordes of Cyrill appeareth his mind plainly, that wee maye not grossely and rudelye think of the eating of Christ with our mouths, but with our fayth, by which eating (although he be absente hence bodely, and be in the eternall life and glorye with his father) yet we bee made partakers of his nature, to bee immortal, and haue eternall lyfe and glorye with him.

And thus is declared the mind aswell of Cyrill as of Hylarius.

Basilius. Nissenus & Nazianzenus.

And here may be wel enough passed ouer Basilius, Gregorius Nissenus, and Gregorius Nazianzenus, partely bycause they speake lyttle of this mattier, and partely bycause they maye bee easyly aunswered vnto, by that which is before declared and often repeted, whiche is, that a figure hath the name of the thinge wherof it is the figure, and therefore of the figure maye be spoken the same thinge, that maye be spoken of the thynge it selfe.

And as concerninge the eatinge of Christes flesche and drinkinge of his bludde, they spake of the spirituall eatinge and drinkinge thereof by faith, and not of corporall eating and drinkinge with the mouth and teethe.

The aunswer to Emissenus.

Like wise Eusebius Emissenus is shortly answered vnto, for he speaketh not of any real and corporall conuersion of breade and wyne into Christes body and bloude, nor of any corporall and reall eatinge and drinkinge of the same, but he

hee speketh of a sacramentall conuersion of bread and wyne, and of a spirituall eating and drinkyng of the body and blond. After whiche sorte, Christe is as well present in babtisme (as the same Eusebius plainly there declareth) as he is in the Lordes table. Which is not carnally and corporally, but by faithe and spiritually. But of this authour is spoken beefore more at large in the matter of transubstantiation. fo. 24.

And now I wyl come to the saying of S. Ambrose, which is alwaies in their mouthes. Before the consecration, saith he (as they allege) it is bread, but after the woordes of consecration it is the body of Christe.

The answere to Ambrosius de sacramẽ tis libro. 4. cap. 4.

For answere hereunto, it muste be fyrste knowen what Consecration is.

Consecration is the separation of anye thing from a prophane and woordely vse, vnto a spirituall and godly vse.

Consecration.

And therfore whan vsual and common water is taken frome other vses, and put to the vse of baptisme in the name of the father and of the sonne and of the holy ghost, than it may rightly be called Consecrated water, that is to saye, water put to an holy vse.

Euen so, whan cõmon bread & wine be taken & seuered frõ other bread and wyne, to the vse of ỹ holy cõmunion, that portion of bread and wyne, although it be of the same substance that the other is, frõ the which it is seuered, yet it is nowe called consecrated or holy bread, and holi wyne,

Not that the bread and wine haue or can haue any holynes in them, but that they be vsed to an holy worke, and represent holy & godly thinges. And therefore S. Dionyse calleth the bread, holy breade, and the cuppe an holy cuppe, as soone as they bee sette vppon the aultare to the vse of the holy communion.

De eccl Hierar. cap 3.

But specially they maye be called holye an consecrated, when they be seperated to that holy vse of Christes owne wordes, whiche he spake for that purpose, saying of the breade: This is my body, And of the wyne: This is my bloude.

Mat. 26
Ma 14.
Luc. 22.

So that commonly the authors, before those wordes be spoken, do take the breade and wyne but as other common bread and wine, but after those wordes be pronounced ouer theym, than they take theym for consecrated and holy breade and wyne.

Not that the bread and wine can be partakers of any holynesse or godlynesse, or can be the body and bloode of Christ, but that they represent the very body and bloude of Christe, and the holy foode and nourishment, which we haue by him. And so thei be called by the names of the body & bloud of Christ, as the signe, token and figure is called by the name of the very thinge, whiche it sheweth and singnifieth.

And therefor as S. Ambrose in the wordes before cited by the aduersaries, saith, that beefore the consecration, it is bread, and after the cō secration, it is Christes body: so in other places he

he dothe more plainly sette forth his meaninge, saying these wordes: Before the benediction of the heauenly wordes, it is called an other kinde of thinge, but after the consecration, is signified the body of Christ. Likewise before the consecration it is called an other thing, but after the consecration it is named the bludde of Christe. And again he saith: When I treated of the sacramentes, I tolde you that that thinge whiche is offered, before the woordes of Christ, is called Bread, but when the wordes of Christ be pronounced, than it is not called bread, but it is called by the name of Christes body.

De his qui mysterijs initiãtur ca. ul

De sacramẽtis libro. 5. cap. 4.

By whiche wordes of S. Ambrose, it appereth plainly, that the bread is called by the name of Christes body after the consecration, and although it be styll bread, yet after consecration it is dignyfyed by the name of the thing, which it representeth, as at lengthe is declared before in the proces of Transubstantiation, and specially in the wordes of Theodoretus.

And as the bread is a corporal meat, and corporally eaten, so saith S. Ambrose, is the bodye of Christe a spirituall meate, and spiritually eaten, and that requireth no corporall presence.

De sacramẽtis libro 6. cap.

Now let vs examine S. John Chrysostome, who in sounde of wordes, maketh moste for the aduersaries of the truthe: but they that bee familyar and acquainted with Chrysostomes maner of speaking (how in all his writinges hee is full of allusions, schemes, tropes and figures,

The answere to Chrisostomus.

shall soone perceyue, that he helpeth nothyng there purposes, as it shal wel appeare by the discussyng of those places, whiche the Papistes do allege of him, which bee specially two. One is in sermone de Eucharistia in Encænijs. And the other is De proditione Iudæ.

And as touchyng the first, no mã can speake more plainly against them, than sainct Iohn Chrysostome speaketh in that sermone. Wherefore it is to bee wõdered, why they should allege him for their partie, vnlesse they be so blynde in their opinion, that they can see nothyng, nor decerne what maketh for them, nor what against theim. For there he hath these woordes. When you comme to these mysteries (speakyng of the Lordes boorde and holy Communion) do not thynke that you receyue by a man the body of God, meanyng of Christ. These bee S. Iohn Chrysostome his owne woordes in that place.

In sermone de Eucharistia in Encænijs.

Than if we receiue not the body of Christ at the handes of a man, Ergo, the body of Christ is not really, corporally and naturally in the sacrament, and so geuen to vs by the priest. And than it followeth, that all the Papistes bee lyars, because they fayne and teache the contrary.

But this place of Chrysostome is touched before more at length in answeryng to the Papistes Transubstantiation.

Wherfore nowe shall bee answered the other place whiche the allege of Chrysostome in these woordes. Here he is present in the sacrament and

De prodi-

doth

dothe consecrate, whiche garnesshed the table at the maundy or laste supper. For it is not man whi che maketh of the bread and wyne, beyng set furth to be consecrated, the body and bloude of Christe, but it is Christe hym selfe: (whithe for vs is crucifyed) that maketh him selfe to be there present. The wordes are vttered and pronounced by the mouthe of the prieste, but the consecration is by the vertue, myght and grace of God him selfe. And as this saying of God (Increase, be multiplied, and fyl the yearth) ones spoken by God, toke alwayes effect towarde generation, euen so the saiyng of Christe, This is my body, beyng but ones spoken, doth throughout al churches to this present, and shall to his last commyng, geue force and strength to this sacrifice. tione Iuſe. Genes. 1. Math. 26 Marc. 14 Luc. 22.

Thus farre they reherse of Chrysostomes wordes. Whiche wordes although they sound muche for ther purpose, yet if they be throughly considered, and cõferred with other places of the same author, it shall well appeare, that he mente nothyng lesse, than that Christes bodye shuld be corporally and naturally present in the bread and wyne, but that in suche sorte he is in heauen only, and in out myndes by fayth we ascend vp into heauen, to eat him there, although sacramentally as in a signe and figure, he be in the bread and wyne (and so is he also in the water of Baptisme) & in theim that ryghtly receiue the bread & wyne, he is in a much more perfectiõ than corporally (whiche shulde anayle them nothyng

thing) but in them he his spiritually with his diuine power, geuinng them eternall lyfe.

And as in ỹ fyrst creation of the world, all lyuyng creatures had their fyrst life by gods only word. (for god only spake his word, and al thinges were created by and by accordingly) and after their creation hee spake these wordes: Increase and multiply. and by the vertue of those wordes, all thinges haue gendred and increased euer sithens that tyme: euen so after that Christe sayd: Eate, this is, my body. & Drink, this is my bloud, Do this hereafter in remebrance of me. by vertu of these words, and not by vertu of any man, the bread and wine be so consecrated, that who so euer whith a lyuely faythe doth eat that bread and drink that wyne, doth spiritually eat, drinke and fede vpon Christe, syttynge in heauen with his father. And thys is the whole meanynge of S. Chrysostome.

Genes. 1.

Mat. 26. Marc. 14. Luc. 22.

And therefore dooeth hee so often say, that wee receaue Christe in baptisme. And whanne he hathe spoken of the receauinge of him in the holy Communion, by and by he speaketh of the receauing of him in baptisme, withoute declarynge any diuersytee of his presence in the one, from his presence in the other.

He saieth also in many places, that we ascende into heauen, and do eate Christe sittinge there aboue.

Ad populũ Antiochenũ hom. 61. & in Gannem hom. 45.

AND where S. Chrysostome and other Authors doo speake of the wonderfull operation of God in his sacramentes, passynge all mannes wytte

wytte, lenles, and reason, they meane not of the wozkyng of God in the water, bread and wyne, but of the meruaylous wozkyng of God in the heartes of them that receyue the sacramētes, secretely, inwardly, and spiritually transformyng them, renuyng, leadyng, comfoztyng and nourtshyng them with his flesche and bloud, thozough his moofte holy spirit, the same flesche and bloud styll remaynyng in heauen.

Thus is this place of Chrisostome sufficiētly answered vnto. And if any maune require any moze, than lette him looke what is recyted of the same authoz befoze in the matter of Transubstātiacion.

Yet furthermoze they bryng foz theim Theophilus Alexandrinus, who (as they allege) sayth thus. CHRIST geuyng thankes, dyd breake, (whiche also wee doo) addyng thereto prayer. And he gaue vnto theim, saiyng: Take, this is my body. this that I doo nowe geue, and that whiche ye nowe doo take. Foz the bread is not a fygure onely of Christes body, but it is chaunged into the very body of Christe. Foz Chzist sayth: The bzead whiche I wyll geue you, is my flesche. Neuertheleffe the flesche of Chzist is not sene foz our weakeneffe, but bzead & wyne are familiar vnto vs. And surely if we should visybly see flesche and bloud, wee could not abyde it. And therfoze our Lozd bearyng with our weakeneffe, doth retayn and kepe the fozme and apparance of bzead and wyne, but he dothe turne the verye bread and wyne

The answere to Theophylus in Mat 14.

Iho. 6.

into the very fleshe and bloud of Christ.

These be the wordes whiche the Papistes do cyte out of Theophylus vpō the gospel of saincte Marke. But by this one place it appeareth euidently, either howe negligente the Papistes bee in serchyng out and examinyng the sayinges of the authors, which they allege for their purpose, or els howe false and deceyptfull they bee, whiche willyngly and wittyngly haue made in this one place, and as it were with one breath, two loude and shamefull lyes.

The first is, that because they would geue the more authoritee to the wordes by them alleged, they (like false Potycaries that sell quid pro quo) falsifye the authors name, fatheryng suche sayinges vpon Theophylus Alexandrinus, an old and auncient author, whiche were in deede none of his wordes, but wer the wordes of Theophylactus, who was many yeres after Theophylus Alexandrinus. But suche hath euer been the Papistical subtiltees, to set furth their owne inuencions, dreames and lyes, vnder the name of antiquitee and auncient authors.

The second lye or falshod is, that they falsefie the authors wordes and meanyng, subuertyng the truth of his doctrine. For where Theophylactus (accordyng to the Catholyke doctrine of auncient authors) sayth, that almightie God (cō descēdyng to our infirmitee) reserueth the kynde of bread & wyne, and yet turneth theim into the vertue of Christes fleshe and bloud: They say that

that he reserueth the formes and appearances of bread & wyne, and turneth them into the Veritie of his flesche and bloud. so turnyng and alteryng kyndes into fourmes and apparances, and vertue into Veritee, that of the vertue of the flesche and bloud, they make the veritee of his flesh and bloud. And thus they haue falsefyed aswell the name as the wordes of Theophylactus, turnyng veritee into playne and flatte falsitee.

But to sette furth playnely the meanyng of Theophylactus in this matter, As hot and burnyng yron is yron styll, and yet hath the force of fyer, and as the flesche of Christ styll remainyng flesche, geueth lyke, as the flesche of him that is God, so the sacramental bread & wyne remayne still in their propre kyndes, and yet to them that worthely eate and drynke them, they bee turned not into the corporal presẽce, but into the vertue of Christes flesche and bloud.

And althoughe Theophylactus spake of the eatyng of the very body of Christ, and the drynkyng of his very bloud, (and not onely of the figures of them) and of the cõuersion of the bread and wyne into the body and bloud of Christ, yet he meaneth not of a grosse, carnal, corporal, and sensible conuersion of the breade and wyne, nor of a lyke eatyng and drynkyng of hys flesche and blud (for so not onely our stomakes would yerne and oure heartes abhorre to eate his flesche and to drynke his bloud, but also suche eatyng and drynkyng could nothyng profyte or auayle vs)

but he spake of the celestial and spiritual eatyng of Christ, and of a sacramental conuersion of the bread, callyng the bread not onely a fygure, but also the body of Christ, geuyng vs those wordes to vnderstād, that in ỹ sacrament we do not only eate corporally the bread (whiche is a sacrament and fygure of Christes body) but spiritually we eat also his very body, & drynke his very bloud. And this doctryne of Theophilactus is bothe true, godly and comfortable.

The answer to Hieronymus super epist. ad Titum.

Besydes this, oure aduersaryes do allege S. Hierome vpon the Epistle ad Titum, that there is as great difference betwene the loaues called Panes propositionis, and the bodye of Christe, as there is betwene a shadowe of a bodye, and the body it selfe, and as there is betwene an ymage and the thyng it self, and betwene an example of thynges to come, and the thynges that be prefigured by them.

These woordes of sainct Hierome truely vnderstande, serue nothyng for thentent of the Papistes. For he ment that the Shew bread of the lawe, was but a darke shadow of Christ to come, but the sacrament of Christes bodye is a cleare testimony, that Christ is already come, & that he hath performed that whiche was promysed, and doth presently comforte and feede vs spiritually with his precious body and bloud, notwithstandyng that corporally he is ascended into heaue.

And the same is to bee answered vnto all that the aduersaries bryng of S. Augustyne, Sedulius

Augustinus Scaulus.

lius, Leo, Fulgentius, Cassiodorus, Gregorius, and other, concerninge the eatinge of Christe in the sacrament. Leo. Fulgentius. Cassiodorus Gregorius.

Which thing can not be vnderstanded plainly as the wordes sounde, but figuratiuely and spiritually, as before is sufficiently proued and herafter shalbe more fully declared in the fourth parte of this booke.

But here Iohn Damascene maye in no wyse be passed ouer, whom for his auctoritie the aduersaries of Christes true naturall body doo reken as a stout champion sufficient to defende all the whole matter alone. But neyther is the authoritee of Damascene so greate, that they may oppresse vs thereby, nor his woordes so playne for them, as they boaste and vntruely pretende. For he is but a ponge newe author in the respect of those which we haue brought in for our party And in diuers points he varieth frō the most ancient authors (if he meane as thei expound him) as when he saith, that the bread and wine be not figures, whiche all the old authors call figures, and that the breade and wine consume not, nor be auoyded downwarde, which Origen and S. Augustine affirme, or that they be not called the examples of Christes body after the consecration, whiche shall manyfestly appeare false by the Lyturgy ascribed vnto S. Basyl. The aunswere to Damascenus de fide orth. lib. 4. cap. 14.

And more ouer, the sayd Damascene was one of the byshoppe of Romes chiefe proctoures against the Emperours, and as it were his ryght

hande, to set a broade all ydolatrie by hys owne hande wrytinge. And therefore if hee loste hys hande (as they say he did) he loste it by Goddes moste righteous iudgemente, what soeuer they fayne and fable of the miraculous restitution of the same. And yet what so euer the sayde Damascene wryteth in other matters, suerly in thys place whiche the aduersaries do alledge, he writeth spiritually and godly, although the Papistes eyther of ignorance mistake him, or els willyngly wraste him and writhe him to theyr purpose, cleane contrary to his meanyng.

The sum of Damascene his doctryne in thys matter is this. That as Christe being both God & man hath in him two natures, so hath he twoo natiuitees, one eternal, & thother temporal. And so lykewise we (beyng as it were double men, or hauyng euery one of vs two men in vs, the new man & the olde man, the spirituall man & the carnall man) haue a double natiuitie: One of oure first carnall father Adam (by whom as by ancient inheritaunce cometh vnto vs malediction & euerlasting damnacion) & the other of our heauenly Adam, that is to saye, of Christ, by whom we bee made heires of celestiall benediction, and euerlasting glory and immortalitee.

And bycause this Adam is spiritual, therefore our generacion by hym must be spirituall, & our feeding muste bee lykewyse spirituall. And oure spirituall generacion by hym is plainly set forth in baptisme, and our spirituall meate and food

is set

is set foorth in the holy Communion & supper of the Lorde. And bicause our syghtes be so feeble that we cannot see the spiritual water wherwith we be washed in baptisme, nor the spiritual meat wherewith we be fedde at the lordes table, therfore to healpe oure infirmities, and to make vs the better to see the same with a pure fayth, oure sauiour Christ hath set forth the same, as it were before our eyes, by sensible signes and tokens, whiche we be dayly vsed and accustomed vnto.

And bicause the common custome of menne is to washe in water, therfore our spiritual regeneration in Christe, or spirituall washinge in hys blud, is declared vnto vs in baptisme by water. Lykewise our spiritu al norischement & feedyng in Christe, is sette before our eyes by breade and wyne, because the bemeates and drynkes whyche chiefly and vsually we be fedde withall, that as they feade the body, so doth Christe with his flesche and bloud spiritually feade the soule.

And therefore the breade and wyne bee called examples of Christes flesche and bloud, and also they be called his very flesche and blud, to signyfie vnto vs, that as they feede vs carnally, so do they admonyshe vs that Christe with hys flesche and bloud doth feede vs spiritually, and moste truely vnto euerlastinge lyfe.

And as almyghty God by his moste myghtye woorde and his holye spirite and infinite power brought forth all creatures in the begynnynge, and euer sithens hathe preserued theym, euen

so

so by the same worde and power he worketh in vs from tyme to tyme this meruailous spiritual generacion and wonderful spiritual nozishment and feadyng, whiche is wrought only by God, & is comprehended and receyued of vs by fayth.

And as bread and drynke by natural nozishement bee chaunged into a mannes body, and yet the body is not chaunged, but the same that it was before: so although the bread and wyne bee sacramentally chaunged into Christes body, yet his body is the same and in the same place that it was before, that is to say, in heauen, without any alteracion of the same.

And the bread and wyne bee not so chaunged into the flesche and bloud of Christ, that they bee made one nature, but they remayne styll distinct in nature, so that the bread in it selfe is not his flesche, & the wyne his bloud, but vnto them that worthily eate and drynke the bread and wyne, to them the bread and wyne be his flesh and bloud, that is to say, by thynges naturall and whiche they be accustomed vnto, they bee exalted vnto thynges aboue nature. For ỹ sacramental bread and wyne be not bare and naked fygures, but so pithy and effectuous, that whosoeuer worthely eateth theim, eateth spiritually Christes flesche & bloud, and hath by them euerlastyng life.

Wherefore, whosoeuer cõmeth to the Lordes table, must come with all humilitee, feare, reuerence and puritee of life, as to receyue not onely bread and wyne, but also our sauior Christ, both

God

God and mā, with all his benefites, to the relieke and sustētacion both of their bodies and soules.

This is briefly the summe and true meanyng of Damascene, concernyng this matter.

Wherfore they that gather of him, either the natural presence of Christes body in the sacramētes of bread and wyne, or the adoracion of the outward and visible sacrament, or that after the cōsecracion there remayneth no bread nor wyne nor other substaunce, but only the substaunce of the body and bloud of Christ: either they vnderstand not Damascene, or els of wylful frowardnes they will not vnderstand him: whiche rather seemeth to bee true, by suche collections as they haue vniustly gathered and noted out of him.

For although he say, that Christe is the spiritual meate, yet as in baptisme the holy ghost is not in the water, but in him that is vnfaynedly baptised: so Damascene ment not that Christ is in the bread, but in him that worthily eateth, the bread.

And though he say that the bread is Christes body, and the wyne his bloud, yet he mente not that the bread considered in it selfe, or the wyne in it selfe, beyng not receyued, is his flesche and bloud: but to suche as by vnfayned fayth worthely receyue the breade and wyne, to suche the breade and wyne, are called by Damascene the body and bloud of CHRIST, because that suche persons, through the worckyng of the holy gost, bee so knytte and vnited spiritually to Christes

flesshe and bloud, and to his diuinitee also, that they bee fedde with them vnto euerlastyng lfe.

Furthermoze, Damascene sayeth not that the sacrament should be wozshipped and adozed, as the Papistes terme it (whiche is plain ydolatry) but we must wozship Chzist God and man. And yet we may not wozship him in bzead and wyne, but sittyng in heauē with his father, and beyng spiritually within our selues.

Noz he sayeth not, that there remayneth no bzead noz wyne, noz none other substaunce, but onely the substaunce of the bodye and bloud of Chzist: but he sayth playnly, that as a burnyng coale is not wodde only, but fyer & wodde ioyned together, so the bzead of the Communion is not bzead onely, but bzead ioyned to the diuinitee. But those that say, that there is none other substaunce but the substance of the body and bloud of Chzist, do not onely deny that there is bzead & wyne, but by foꝛce thei must deny also, that there is either Chzistes diuinitee oꝛ his soule. Foꝛ if the flesshe and bloud, the soule and diuinitee of Chzist be foure substances, and in the sacrament be but two of theim, that is to say, his flesshe and bloud, than where is his soule and diuinitee? And thus these mē diuide Jesus, separatyng his diuinitee frōm his humanitee. Of whom sainct
1. Jh. 4. » Jhon sayth: Whosoeuer deuideth Jesus, is not » of God, but he is Antichzist.

And moꝛeouer these men do so separate Chzistes bodye from his membzes in the sacrament, that

that they leaue him no mannes body at all. For as Damascene sayth, that ỹ distinction of membres pertayne so muche to the nature of a mans bodye, that where there is no suche distinction, there is no perfect mannes body. *In libro de duabus in Christo voluntatibus.*

But by these Papystes doctryne, there is no suche distinction of membres in the sacrament, for either there is no head, feete, handes, armes, legges, mouthe, eyes, and nose at all: or els all is head, all feete, all hãdes, all armes, all legges, all mouthe, all eyes, & all nose. And so they make of Christes body, no mannes body at all.

Thus beyng confuted the Papistes errours aswell concernyng Transubstanciation, as the reall, corporall and natural presence of Christ in the sacrament, whiche were two principall pointes purposed in the beginnyng of this woorke. Nowe it is tyme some thyng to speake of the thyrd error of the Papistes, whiche is concernyng the eatyng of Christes very body and drinkyng of his bloud.

Thus endeth the third booke

THE FOVRTH BOOKE IS OF THE EATYNG AND DRINKYNG OF *the body and bloud of our Sauiour Christ.*

Chap. 1. Whether euil men do eate & drynke Christ.



THE GROSSE erroꝛ of the Papistes, is of the carnall eatyng and dꝛynkyng of Chꝛistes flesche and bloud, with our mouthes.

Foꝛ they say, that who so euer eate and dꝛynke the sacramentes of bꝛead & wyne doo eate & dꝛynke also with their mouthes Chꝛistes verye flesche and bloud, bee they neuer so vngodly and wycked persons. But Chꝛiste himselfe taught cleane contrary in the syxte of Jhon, that we eate not him carnally with our mouthes, but spiritually with our faith saying: Uerely verely I say vnto you: he that be-
The godly only eate Christ. leueth in me, hath euerlastyng life. I am ỹ bꝛead of life. Your fathers did eate Manna in the wil-derneſſe, & dyed. This is the bꝛead that came frō heauen, that whosoeuer shall eate therof, shall not dye. I am the liuely bꝛead that came frō heauen, If any man eate of this bread, he shal liue for euer. And the bꝛead whiche I will geue, is my flesche, which I wyll geue foꝛ the life of the woꝛlde.

This is the moste true doctꝛyne of our sauioꝛ Chꝛiste, that whosoeuer eateth him, shall haue euerlastyng lyfe. And by and by it foloweth in theſame place of S. Jhon moꝛe clearely. Uerely verely I say vnto you, except you eate the flesche

of

»of the sonne of man, and drinke his bloude, you
»shall not haue lyfe in you. He that eateth my flesshe John.6.
»and drynketh my bloud, hath lyfe euerlastinge, and
»I will rayse him agayne at the laste daye: For
»my flesshe is very meate, and my bloud is verye
»drynke, Hee that eateth my flesshe, and drynketh my
»bloud, dwelleth in me, and I in him. As the lyuyng
»father hath sente me, and I lyue by the father e-
»uen so he that eateth me, shal liue by me. This is the
»breade whiche came downe frome heauen, not
»as your fathers dyd eate Manna, and are dead,
»he that eateth of this bread, shall liue for euer.

This taught our sauiour Christe as well his disciples as the Iewes at Capernaum, that the eating of his flesh and drinkynge of his bloude was not lyke to the eatinge of Mãna. For bothe good and badde dyd eate Manna, but none doo eate his flesshe and drynke his bloudde, but they haue euerlastinge lyfe. For as his father dwelleth in him, and hee in his father, and so hathe lyfe by hys father: so hee that eateth Christes flesshe and drinketh his bloud, dwelleth in Christ & Christ in him, & by Christ he hath eternall lyfe

What nede we any other witnes: whan Christ him selfe doth testifie the matter so plainly, that who so euer eateth his flesshe and drinketh hys bloude, hath euerlastynge lyfe: and that to eate his flesshe and to drinke his bloud, is to beleue in him: And who so euer beleueth in him, hath euerlasting lyfe. Whereof it foloweth necessarilye, that vngodlye persones (beyng lymmes of the

deuil) do not eate Chriſtes fleſhe nor drynke his bloud, except the Papiſtes would ſay, that ſuche haue euerlaſtyng life.

But as the deuil is the foode of the wycked, whiche he nouriſheth in all iniquitee, and bryngeth vp into euerlaſtyng dãnacion: ſo is Chriſt the very fode of all them that be the liuely membres of his body, and them he noriſheth, feedeth, bringeth vp and cheriſheth vnto euerlaſting life

Chap. 2. What is the eating of Chriſtes fleſhe and drinkyng of his bloud.

And euery good and faythfull Chriſtian man feeleth in himſelfe, howe he feedeth of CHRIST, eatyng his fleſhe, and drinkyng of his blud. For he putteth the whole hope & truſt of his redemption and ſaluacion in that only ſacrifice, whiche Chriſt made vpon the Croſſe, hauyng his body there broken, and his bloud there ſhedde for the remiſſion of his ſynnes. And this great benefite of Chriſt, the faythful man earneſtly conſidereth in his mynde, chaweth and dygeſteth it with the ſtomake of his hearte, ſpirituallye receiuyng Chriſt wholly into him, and geuyng againe himſelfe wholly vnto Chriſt.

And this is the eatyng of Chriſtes fleſh & drinkyng of his bloud, the feelyng wherof is to euery mã, the felyng how he eateth & drynketh Chriſt, whiche none euil mã nor mẽbre of ỹ deuil can do.

Chap. 3. Chriſt is not eaten with teeth but with fayth.

For as Chriſt is a ſpirituall meate, ſo is he ſpiritually eaten & digeſted with the ſpirituall part of vs, and geueth vs ſpirituall and eternal lyfe. and is not eaten, ſwalowed, and dygeſted with our teeth, tongues, thrates and bealyes.

Therfore

Therfore saith S. Cyprian, he that drinketh of the holy cuppe, remembring this benefite of God, is more thirsty then he was before. And lifting vp his hart vnto the lyuing God, is taken with suche a singular hungar and appetite, that he abhorreth all gally and bytter drynkes of synne, and al sauour of carnall pleasure is to him as it were sharpe & sower vineger. And the sinner beyng conuerted, receauing the holy mysteries of the Lordes supper, geueth thankes vnto God, & boweth downe his head, knowing that his sinnes be forgyuen, and that hee is made cleane and perfecte, and his soule (whiche God hathe sanctified) he rendreth to God agayne as a faithfull pledge, and than he glorieth with Paule, and reioyseth, sayeng: Nowe it is not I that liue, but it is Christ that lyueth within me. These thynges be practised and vsed among faythfull people, and to pure myndes, the eating of his flesche is no horrour but honour, and the spirite delyteth in the drinkynge of the holye and sanctifyinge bloud. And dooyng this, we whette not our teethe to byte but with pure faith we breake the holy breade. These be the wordes of Cyprian. *Cyprianus de cœna domini.*

And according vnto the same S. Austen saith: Prepare not thy iawes, but thy hearte. And in an other place he saith, why dost thou prepare thy bely and thy teethe beleue, and thou haste eaten. But of this matter is sufficiently spoken before, where it is proued, that to eate Christes flesche and drynke his bloude, be figuratiue speeches. *Augustin. de verbis domini sermo. 33 In Ioan. tract. 25.*

And

Chap. 4. And now to returne to our purpose, that only the lyuely membres of Christe do eate his flesh & drynke his blud, I shall bring forth many other places of auncient authors before not mencioned.

The good onely eate Christe.

Origenes in Math. cap. 15.

First Origen writeth plainly after this manner. The worde was made flesche and very meat, whiche who so eateth, shall surely lyue for euer, which no euel man can eate. For if it could be, that he that continueth euill, might eate the woorde made flesche, seynge that he is the worde & bread of life, it should not haue bene written: Whosoeuer eateth this bread shall liue for euer. These wordes be so plaine, that I need say nothing for the more cleare declaracion of them. Wherefore you shall heare how Cyprian agreeth with him.

Cyprianus in sermo. de cœna. domini.

Cyprian in hys sermon ascribed vnto him of the Lordes supper, saithe: The author of thys tradicion sayd, that except we eate his flesche and drynke his bloud, we should haue no life in vs, instructing vs with a spiritual lesson, and openyng to vs a way to vnderstād so priuy a thing, that we should knowe, that the eatyng is our dwelling in hym, and our drinking is as it were an incorporation in him, beynge subiete vnto him in obedience, ioyned vnto him in our willes, and vnited in our affections. The eatinge therefore of this flesche, is a certaine hunger and desire to dwell in him.

Thus writeth Cyprian of the eatinge & drinkyng of Christe. And a litle after he sayeth, that none do eate of this lambe, but suche as be true Israelites, that is to say, epure christian menne

without

without colour or dissimulation.

And Athanasius speakyng of the eatynge of Christes flesshe and drinkyng of his bloud, saith that for this cause he made mencion of his ascencion into heauen, to plucke them from corporall phantasie, that they myght lerne hereafter, that his flesshe was called the celestiall meate that came from aboue, and a spirituall foode, which he would geue. For those thinges that I speake to you (saythe he) be spirite and lyfe. Whiche is as muche to say, as that thyng which you see, shalbe slayne, & giuen for the norishement of the world, that it may bee distributed to euery body spiritually, and be to all men a conseruation vnto the resurrection of eternall lyfe.

Athanasius de peccato in spiritum sanctum.

In these woordes Athanasius declareth the cause why Christ made mencion of his ascencion into heauen, whan he spake of the eatynge and drinkyng of his flesshe and blud. The cause after Athanasius mynde was thys, that his hearers shuld not thinke of any carnal eatyng of his body with their mouths (for as concerning the presence of his body, he should be taken from them, and ascende into heauen, but that thei shuld vnderstande hym to be a spiritual meate, and spiritually to be eaten, and by that refreshing to giue eternall lyfe, whiche he doth to none, but to such as be his lyuely membres.

And of this eatynge speaketh also Basilius, that wee eate Christes flesh and drink his blud, beeynge made, by his incarnation and sensyble

Basilius epistola. 141.

lyke, partakers of his worde and wysedome. For his fleshe and bloude he called al his mysticall conuersation here in his fleshe and his doctrine, consysting of his whole lyfe, pertaynyng bothe to his humanitee and diuinitee, whereby the soule is norished and brought to the contemplation of thinges eternall.

Thus teacheth Basilius howe we eate Christes flesh and drink his bloud, whych pertaineth only to the true and faithfull membres of Christ

Hieronymus in Esaiam. caput. 66. Saint Hierome also saithe: All that loue pleasure more than God, eate not the fleshe of Iesu, nor drynke his bludde, of the whiche hym selfe saithe: He that eateth my fleshe, and drinketh my bloud, hath euerlastyng lyfe.

In Hieremiam. And in an other place S. Hierome saith, that heretikes do not eate and drynke the body and bloud of the Lorde.

In Oseam caput. 8 And more ouer he saith, that heretiques eate not the fleshe of Iesu, whose flesh is the meate of faithfull men.

Thus agreeth S. Herome with the other before rehersed, that heretikes and suche as folow worldly plesures, eat not Christs flesh nor drink his blud, bicause that Christ said, He that eateth my flesh, & drinketh my blud, hath euerlastig life

Ambrosius de benedictione patriarcharum caput 9 And S. Ambrose saith, that Jesus is ỹ bread whiche is the meate of saintes, and that he that taketh this bread, dyeth not a synners deathe. For this breade is the remission of synnes. And in an other boke to hym intituled, he writeth thus.

This

» This breade of lyfe whiche came frome heauen, De his qui
» doth minister euerlastyng lyfe, and whosoeuer ea- mysterijs
» teth this bread shall not dye for euer, and is the bodye iniciantur.
» of Christe. And yet in an other booke sette forthe De sacramē
» in his name, he sayth on this wise: He that dyd tis li. 4 ca. 5
» eate Manna, died, but he that eateth this body, shall
» haue remission of his synnes, and shall not dye for e-
» uer. And agayn he sayth: As often as thou drinkest Lib. 5 ca. 4.
» thou haste remission of thy synnes.

These sentences of S. Ambrose be so playn in this matter, that there nedeth no more, but onely the rehersall of them.

» But S. Augustine in many places playnely Augustinus
» discussyng this mattier, saith: He that agreeth not in sententijs
» with Christe, dothe neither eate his body nor drynke ex prosphero
» his bloude, although to the condemnation of his decerptis
» presumption, he receiue euery day the sacrament cap. 339.
» of so high a mattier.

And moreouer S. Augustine, most plainly re- De ciuitate
solueth this matter in his booke De ciuitate Dei, Dei lib. 21
disputyng agaynste two kyndes of heretikes: capite 25
» Wherof the one sayd, that as many as wer chri-
» stened, and receaued the sacramente of Christes
» body and bloud, shuld be saued, how soeuer they
» liued or beleued, because that Christ sayd: This
» is the bread that cam from heuen, that who soe-
» uer shal eate therof, shall not dy. I am the bread
» of lyfe, whiche came frome heauen, who so euer
» shall eate of this bread shall lyue for euer.
» Therfore (said these heretikes) all suche men
must nedes be deliuered frome eternall deathe,

and at length be brought to eternall lyfe. The other sayd, that heretiques and scismatikes myghte eate the sacrament of Christes body, but not his verye body, bycause they bee no membres of his body. And therfore they promised not euerlastyng life, to all that receaued Christes baptysme, and the sacrament of his body, but all such as professed a true faythe, although they lyued neuer so vngodly. For suche (sayde they) doe eate the body of Christe, not onely in a sacramente, but also in deede, bycause they bee membres of Christes bodye.

But saincte Augustine answerynge to bothe these heresyes, saieth: That neither heretikes, nor such as professe a true faith in their mouths & in their lyuyng shew the contrary, haue either a true faith (which worketh by charity, and doth none euyl) or are to be counted among the membres of Christ. For they can not be both mẽbres of Christ, and membres of the diuell. Therefore (saith he) it may not bee sayd, that any of theim eate the body of Christe. For whan Christe sayeth, He that eateth my flesche and drinketh my bloud, dwelleth in me, and I in hym. He sheweth what it is (not sacramentally, but in deede) to eate his body and drynke his bludde: whiche is, whan a man dwelleth so in Christe, that Christe dwelleth in hym. For Christe spake those wordes, as if he should say: He that dwelleth not in me, and in whom I dwel not, lette hym not saye or thynke, that he eateth my body, or drinketh my bloude.

These

These be the plaine wordes of S. Augustine, that suche as liue vngodly, although they may seme to eate Christes body (because they eat the sacramene of his body) yet in deede they neither bee membres of his body, nor do eate his body.

Also vppon the gospell of S. John he sayth, In Iohan. tractat. 26.
that he that dothe not eate his flesshe and drynke his bloud, hath not in him euerlasting life. And he that eateth his flesshe and drinketh his bloud hath euerlasting lyfe. But it is not so in those meates, whiche we take to sustaine our bodyes. For although without them we can not liue, yet it is not necessary, that who soeuer receyueth them, shall lyue, for they may dye for age, sickenes, or other chaunces.

But in this meat and drinke of the body and bloud of our Lord, it is otherwise. For both thei that eate and drynke them not, haue not euerlasting lyfe: And contrary wyse, whosoeuer eate and drynke them, haue euerlasting life.

Note and ponder well these wordes of sainct Augustine, that the breade and wine and other meates and drinkes (whiche norish the body) a man may eate & neuertheless dye: but the very body and bloud of Christ no mã eateth, but that hath euerlastyng life. So that wicked men can not eate nor drynke them, for then they must nedes haue by theim euerlasting lyfe.

And in the same place S. Augustyne sayth further. The sacament of the vnity of Christes body and bloud, is taken in the Lordes table, of

> some men to lyfe, & of some men to death; but the
> thynge it selfe (wherof it is a sacrament) is taken of
> all men to lyfe, and of no man to death. And moze-
> ouer he sayth: This is to eate that meate and
> drynke that drynke, to dwell in Christ, & to haue
> Christe dwellyng in hym. And for that cause, he
> that dwelleth not in Christe, and in whome Christe
> dwelleth not, without doubt he eateth not spiritually
> his flesshe nor drynketh his bloud, although carnal
> ly and visibly with his teethe, he byte the sacra-
> ment of his body and bloud.

Thus writeth saynct Augustine in the. xxvi. Homelie of saynt Iohn. And in the next homily folowynge, he sayth thus. This daye oure ser-

In Iohan. tract. 17

> mon is of the body of the Lorde, whiche he said
> he wold geue to eate for eternall life. And he de-
> clared the maner of his gift & distribution, how
> he would geue his flesshe to eate, saying: He that
> eateth my flesshe & drinketh my bloude, dwelleth
> in me and I in hym. This therefore is a token or
> knowlege, that a man hath eaten and dronken, that is
> to say, if he dwell in Christe, and haue Christ dwel-
> lyng in hym. If he cleaue so to Christ, that he is
> not seuered frome hym. This therfore Christe
> taught & admonished by these mysticall or figura
> tiue wordes, that we shulde bee in his body vnder
> him our head, among his membres, eatyng his
> flesshe, not forsakyng his vnitee.

De doctrina Christiana. li. 3 cap. 14

And in his booke De doctrina christiana, saincte Augustine saithe (as before is at lengthe declared) that to eate Christes flesh, and to drink his blud

is

is a figuratiue speache, signifying the participation of his passion, & the delectable remembrance to our benefite and profite, that hys flesche was crucified and wounded for vs.

And in an other sermō also De verbis Apostoli hee expoundeth what is the eating of Christes body and the drinking of his bloud, saying: The eating is to bee refreshed, and the drinkyng what is it but to liue? Eate life, drynke life: And that shall be, when that whiche is taken visibly in the sacrament, is in verye deede eaten spiritually and drunken spiritually. De verbis Apostoli sermone

By all these sentences of S. Augustine it ys euydent & manifest, that all men, good and euel, may with their mouthes visybly & sensybly eate the sacrament of Christes body & blood, but the very body and bloud theim selues bee not eaten but spiritually, & that of the spirituall membres of Christ, whiche dwell in Christ, & haue Christ dwellyng in them, by whom they be refreshed & haue euerlasting life.

And therefore saithe saincte Augustine, that when thother Apostles did eate breade that was the Lordes, yet Iudas didde eate but the bread of the Lorde, and not the bread that was the Lorde. So that the other Apostels with the sacramentall bread did eate also Christ him selfe, whō Iudas did not eate. And a great numbre of places moe hath saincte Augustine for this purpose, whiche for eschewing of tediousnes, I let passe for this tyme, & wyll speake some thyng of saincte Cyrylle In Iohan: Tract. 59.

Cyrill

Cyrillus in Ioan. lib. 4. cap. 10. Cyrill vpon saynt John in his Gospell sayth, that those which eate Manna, dyed, bycause they receiued therby no strengthe to lyue euer (for it gaue no lyfe, but only put away bodily hunger) but they that receyue the bread of lyfe, shall be made immortall, and shal eschewe all the euyls that pertayn to death, lyuyng with Christe for euer. And in another place he sayeth. Cap. 18. For as muche as the flesshe of Christe dothe naturally geue lyfe, therefore it maketh theim to lyue, that bee partakers of it. For it putteth death away from them, and vtterly dryueth destruction out of theim.

Cap. 14. And he concludeth the matter shortly in another place in fewe woordes, saiynge, that whan wee eate the flesshe of our sauiour, than haue wee lyfe in vs. For if thynges that were corrupt, were restored by onely touchynge of his clothes, howe can it bee, that wee shall not lyue that eate his flesshe?

Cap. 17. And further he sayth, that as two wares that be molten togither, do run euery parte into other: so he that receyueth Christes flesshe and bloud, muste nedes be ioyned so with hym, that Christe muste bee in hym, and hee in Christe.

Here saincte Cyrill declareth the dignitee of Chzistes flesshe, beyng inseparately annexed vnto his diuinitee, saiyng, that it is of suche force and power, that it geueth euerlastyng life. And what soeuer occasion of death it fyndeth, or let of eternal life, it putteth out and dryueth cleane away all the same, frō them that eate that meate and receiue that medicine. Other medicines or

play-

plaisters somtyme heale, and somtyme heale not but this medicine is of that effect and strength that it cateth awaye all rotten and deade flesshe and perfectely healeth all woundes and sores that it is layde vnto.

This is the dignitee and excellencie of Christes flesshe and bloude ioyned to his diuinitee, of the whyche dignitee, Christes aduersaries the Papistes, depriue and robbe hym when they affirme, that suche men do eate his flesshe & receiue this plaister, as remayne still sicke and sore, and be not holpen therby.

And now for corroboration of Cyrils saiyng, I would thus reason with the Papistes, and demaunde of them, Whan an vnrepentant sinner receiueth the sacrament, whether he haue Christes body within hym or no? Chap. 5.

If they say no, than haue I my purpose, that euyl men although they receyue the sacramente of Christes body, yet receyue they not his verye body. If they saie yea, Than I wold aske them further, Whether they haue Christs spirit within them or no?

If they say nay, than do they separate Christs body from his spirite, and his humanitee from his diuinitee, and be condemned by the scripture as very Antichristes that diuide Christe.

And if they say yea, that a wycked man hathe Christes spirit in him, then the scripture also condemneth them, saiyng: that as he which hath not the spirite of Christ, is none of his, so he that hath Rom. 8.

» Christe in hym, lyueth bycause he is iustified And.yf
» his spirite that raised Jesus from deth, dwell in
» you, he that raised Jesus from deathe, shall geue
» lyfe to your mortall bodyes, for his spirites sake, whi-
» che dwelleth in you.

Thus on euery side the scripture condemneth the aduersaries of goddes worde.

And this wickednes of the Papistes is to bee wondred at, that they affirme Christs flesh, blud, soule, holy spirite, & his deite to be in a man, that is subiect to synne, and a lym of the dyuel. They be wonderfull iuglers and coniurers, that with certayne woordes can make God and the dyuell to dwel togither in one man, and make him both the temple of God, and the temple of the diuel. It apeareth that they be so blynd, that they can not see the lyght from darknesse: Be it all frome Christ, nor the table of the lord, from the table of diuels. Thus is cõfuted this thirde intollerable errour & heresy of the Papistes, That thei whiche be the lymmes of the dyuell, do eate the bery body of Christ, and drinke his bludde, manyfestly & directly contrary to the words of Christ
» him self, who saith: Who so euer eateth my flesshe
» and drinketh my bludde, hath euerlastyng lyfe.

Chap. 6.

The aunswere to ỹ Papistes. 1. Cor. 11.

But least they shulde seeme to haue nothyng to say for them selues, they alledge S. Paule in the eleuenth to the Corinth, where he saith: Hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, not discernynge the Lordes body.

But

But S. Paule in that place speaketh of the eatyng of the bread and drinkyng of the wyne, and not of the corporall eatyng of Christs flesche & blud, as it is manifest to euery man that wyll read the text. For these be the wordes of S. Paul:

»Let a mã examine himselfe, and so eate of the bread »and drinke of the cup, for he that eateth and drin- »keth vnworthely, eateth and drynketh his owne »damnation, not discernyng the Lordes body.

In these wordes S. Paules mynde is, that for asmuche as the breade and wyne in the Lordes supper, doo represent vnto vs the very body and bloud of our sauiour Christ, by his own institution and ordinance, therfore although he sit in heuen at his fathers right hand, yet shuld we come to this mysticall bread & wine with faithe, reuerence, puritee and feare, as we wold do, if we should come to see and receaue Christ hym selfe sensibly present. For vnto the faithfull Christ is at his owne holy table present, with his mighty spirite and grace, and is of them more fruitfully receaued, than if corporally they shulde receaue hym bodely present. And therfore they that shal worthely come to this gods boorde, muste after due trial of them selues, consider first, who ordained this table, also what meate and drinke they shall haue that com therto, and how they ought to behaue them selues therat. He that prepared the table is Christe himselfe. The meat & drynke wherwith he feedeth them that come thereto as they ought to do, is his owne body, flesh & blud.

They that come therto, must occupy their myndes in considerynge howe his body was broken for them, and his blud shed for their redemptiō, and so ought they to approche to this heauenly table with all humblenes of hearte, and godlynes of mynd, as to the table wherin Christe hym selfe is geuen. And they that come otherwise to this holy table, they come vnworthily, & doo not eate & drynke Christes fleshe and bloud, but eate and drinke their owne damnation: bicause they doo not duely consider Christes very fleshe and blud, which be offred there spiritually to be eatē and dronken, but dispisyng Christes moste holy supper, doo come therto as it were to other meates and drynkes, without regarde of the Lords body, which is the spiritual meate of that table.

Chap. 7. But here may not be passed ouer the answere vnto certain places of auncient authors, which at the first shewe, seeme to make for the Papists purpose, that euyl men do eate and drink the very fleshe and bludde of Christe. But if those places be truely and throughely wated, it shall appeare, that not one of theym maketh for theyr errour, that euil men do eat Christes very body.

The answere to the Papists authors

Augustinus contra Cresconiū lib. 1. cap. 25.

The first place is of S. Augustin contra Cresconium grammaticum, wher he saith, that although Christ hym selfe say, He that eateth not my fleshe and drinketh not my bludde, shall not haue lyfe in hym. yet doth not his apostels teache that the same is pernicious to theim whiche vse it not well: for hee saith: Who soeuer eateth the bread and drinketh

the

› the cuppe of the Lord vnworthely, shalbe gylty
› of the body and bloude of the Lorde.

In whiche wordes S. Augustine seemeth to conclude, that aswell the euil as the good do eat the body and bloud of Christ, although the euil haue no benefite but hurte therby.

But consider the place of S. Augustine diligently, and then it shall euidently appeare, that he mente not of the eatyng of Christes body, but of the sacrament therof. For the intent of sainct Augustine there, is to proue that good thinges auaile not to such persones as do euel vse them and that manye thinges whyche of them selues be good, and be good to some, yet to other some they bee not good. As that lyghte is good for whole eyes, and hurteth sore eyes: that meate whiche is good for some, is euel for other some: One medecine healeth some, and maketh other sycke. One harnes doth arme one, and combreth another: one coate is meete for one, & to straight for an other. And after other examples, at the last S. Augustine sheweth the same to bee true in the sacramentes, both of baptisme and of the Lordes body whiche he saithe doo profite onely them, that receiue the same worthely.

And the wordes of sainct Paule, which sainct Augustine citeth, do speake of the sacramentall breade and cup, and not of the body and bloud. And yet sainct Augustine calleth the bread and the cuppe, the flesche and blood, not that they be so in deed, but that they signifie, As hee sayeth

in an other place contra Maximinum.

Cõtra Maximinũ lib. 3. cap. 22. In sacramẽtes (sayth he) is to be considered, not what they be, but what they shewe. Forth ei be sygnes of other thinges, beynge one thinge, and signifiyng another.

Therfore as in baptisme, those that come faynedly and those that come vnfaynedly, both bee washed with the sacramental water, but both be not washed with the holy ghoste, & clothed wyth Christe: so in the Lordes supper bothe eate and drynke the sacramental bread & wyne, but bothe eate not Christ hym selfe, and bee fedde with his flesh and bloud, but those only whyche worthely receiue the sacrament.

De bap. contra Donatis. lib. 5. cap. 8. And thys answere wyl serue to another place of sayncte Augustyne against the Donatistes, where hee sayth, that Iudas receyued the body and bloud of the Lorde. For as S. Augustine in that place speaketh of the sacrament of Baptysme, so doth he speake of the sacrament of the body and bloud, whyche neuertheless he calleth the body and bloud, bycause they signifye and represente vnto vs the very body, flesh and bloud.

Chap. 8.

Figures be called by the names of the thyngs which they signifie

And (as before is at length declared) a figure hathe the name of the thinge that is signifyed thereby. As a mannes ymage is called a man, a Lyons image, a Lyon: a byrdes image, a byrde: and an ymage of a tree and herbe, is called a tree or herbe. So were we wont to say. Our ladye of Walsyngham: Our ladye of Ipiswiche: Oure lady of Grace: Our lady of pytye: sainct Peter

of

of Myllan: Saint John of Ampas, and suche like, not meanyng the thynges them selues, but callyng their ymages by the name of the thynges by them representeed. And lykewise we were wont to say, Great saincte Christopher of Yorke or Lyncolne: Our lady swayleth, or rocketh her chylde: Let vs go in pylgremage to saincte Peter at Rome, and saincte James in Compostella. And a thousande lyke speeches, whiche were not vnderstand of the very thynges, but only of the ymages of them.

So dothe saincte John Chrysostome saye, that we see Christe with oure eies, touche hym, feele hym, and grope hym with our handes, fixe our teeth in his flesshe, taste it, breake it, eate it, and digest it, make redde our tongues and die them with his bloudde, and swalowe it, and drynke it.

And in a Cathechisme by me translated & set furth, I vsed like maner of speeche, saiyng, that with our bodily mouthes we receyue the body & bloud of Christ. Which my saiyng diuers ignorant persones (not vsed to reade olde auncient authors, nor acquainted with their phrase and maner of speeche) dyd carpe and reprehende, for lacke of good vnderstandyng.

For this speeche, and other before rehersed of Chrysostome, & all other lyke, be not vnderstand of the very flesshe and bloud of our sauior Christ (whiche in very deede wee neyther feele nor see) but that whiche wee do to the breade and wyne, by a figuratiue speeche, is spoken to bee done to

the

the fleshe & blud, because they be the very signes, figures and tokens instituted of Christ, to represent vnto vs, his very flesshe and bloudde.

And yet as with our corporall eyes, corporall handes and mouthes we do corporally see, feele, taste and eate the breade, and drynke the wyne (beeyng the signe and sacramentes of Christes body) euen so with our spirituall eyes, handes, and mouthes, we doo spiritually see, feele, tast, & eate his very flesshe and drinke his very bloude.

Eusebius Emissenus in sermo. de Eucharistia

As Eusebius Emissenus sayth: When thou commest to the reuerend altare to be fylled with spiritual meates, with thy faith looke vpon the body & bloud of him that is thy god, honor hym, touche hym with thy mynde, take hym with the hãd of thy heart, & drynk hym with the draught of thyne inwarde man. And these spirituall thinges require no corporall presence of Christ hym selfe, who sytteth contynually in heauen at the right hande of his father.

And as this is moste true, so is it full and sufficient to aunswere all thynges that the Papistes can bryng in this matter, that hath any apparance for their partie.

Chap. 9.

The adoration in the sacrament.

Nowe it is requisite, to speake some thyng of the maner and forme of worshippyng of Christ, by them that receiue this sacrament, lest that in the steede of Christ hym selfe, be worshipped the sacrament. For as his humanitee, ioyned to his diuinitee, and exalted to the ryght hande of his father, is to bee worshypped of all creatures, in heauen

heauen, yearth, and vnder the yearth: euen so it in the steade thereof, we worshyp the signes and sacramentes, we committe as great ydolatry as euer was, or shall be to the worldes ende.

The symple people be deceiued

And yet haue the very Antichristes (the subtilest enemies that Christe hath) by their fyne inuencions and crafty Scholastical diuinitee, deluded many symple soules, and brought them to this horrible Idolatry, to worshyp thynges visible, and made with their owne handes, persuadyng them, that creatures were theyr creatour, theyr God and theyr maker.

For els what made the people to runne frome theyr seates to the aultar, & from altar to altar, and frō sakeryng (as they called it) to sakeryng: peepyng, tootyng, and gasynge at that thynge whiche the priest helde vp in his handes, if they thought not to honour that thyng, whiche they saw? What moued the priestes to lyft vp the sacrament so hye ouer theyr heades? or the people, to crie to the priest, Holde vp, holde vp: and one man to say to an other, Stoupe downe before, or to say: This day haue I seene my maker. And, I can not be quiete, except I see my maker ones a day? What was the cause of all these, and that as well the priest as the people so deuoutely dyd knocke and kneele at euery syghte of the sacrament? but that they woorshypped that visyble thynge, whyche they sawe with theyr eyes, and tooke it for very God? For yf they worshypped in spirite onely Christe, syttyng in heauen with

his father, what needed they to remoue oute of theyr seates to toote and gaase: as the apostles dydde after Christe, whan he was gone vp into heauen: If they worshypped nothyng that they sawe, why dyd they ryse vp to se: Doubtles many of the symple people woorshipped that thyng, whiche they sawe with theyr eies.

And although the subtyl Baptistes doo colour and cloke the matter neuer so finely, sayeng that they worshyp not the sacramentes, whiche they see with theyr eyes, but that thyng, whiche they beleue with their faith to be really and corporally in the sacraments, yet why doo they than run frō place to place, to gase at the thynges whiche they see, if they worship them not: giuyng therby occasion to them that be ignorant, to worship that whiche they see. Why dooe they not rather quietly syt stil in their seates, and moue the people to doo the lyke, worshyppyng God in harte and in spirite, than to gadde about frome place to place, to see that thyng, whiche they confesse them selues, is not to be worshypped:

And yet to eschewe one inconuenience (that is to say, the woorshyppyng of the sacrament) they fall into an other as euyl, and worshyp nothyng there at all. For they worship that thing (as thei say) whiche is really and corporally, and yet inuisibly present vnder the kinds of bread and wine, whiche (as before is expressed and proued) is vterly nothyng. And so they geue vnto the ignorant occasion, to worshyp bread and wyne, and

they

they theim selues worship nothyng there at all.

But the Papistes (for their owne commoditie to keepe the people styll in Idolatrie) doo often allege a certain place of S. Augustine vpon the Psalmes, where he saith, that no man doeth eate the flesshe of Christe, excepte he fyrste woorshyp it. and that we doo not offend in worshippyng therof, but we shoulde offende, if we should not worshyp it. *Augustin. in psal. 98.*

That is true, whiche saincte Augustine saithe in this place. For who is hee, that professeth Christe, and is spiritually fedde and nourished with his flesshe and bloude, but he wyll honoure and worshyp hym, syttyng at the right hande of his father, and rendre vnto him from the bottom of his hert, all laude, prayse, and thankes, for his mercyfull redemption?

AND as this is moste trewe, whiche saincte Augustine sayeth, so is that moste false whiche the Papistes woulde persuade vpon saynct Augustines woordes, that the sacramentall bread and wyne, or any vysyble thyng is to bee worshypped in the Sacramente. For saincte Augustynes mynde was so farre frome any suche thoughte, that he forbyddeth vtterly to woorshyp Christes owne flesshe and bloude alone, but in consideration, and as they bee annexed and ioyned to his diuinitee. Howe muche lesse than could he thynke or allowe, that we shoulde worshyp the sacramentall breade and wyne, or any outwarde or visible sacrament? whiche bee shadowes, figures, and representations of Christes

very flesche and bloudde.

And saynt Augustine was afrayd, lest in worshyppyng of Christes very body, we should offende, and therfore he biddeth vs, whan we worshyp Christe, that we shoulde not tarry and fixe our myndes vpon his flesche (whiche of it self auayleth nothyng) but that wee shoulde lyfte vp our myndes from the flesche to the spirite, whiche geueth lyfe: and yet the Papistes be not afrayde by crafty meanes to induce vs, to worship those thynges, whiche be signes and sacramentes of Christes body.

But what wyl not the shameleſſe Papistes alledge for theyr purpose, whan they bee not ashamed to mayntayne the adoration of the Sacrament, by these wordes of saynt Augustins: wher in he speaketh not one worde of the adoration of the sacrament, but onely of Christe hym selfe.

And althoughe he saye, that Christe gaue his flesche to be eaten of vs, yet he ment not, that his flesche is here corporally presente, and corporally eaten, but onely spiritually. As his wordes declare playnly, whyche folowe in the same place, where saynt Augustine as it were in the persone of Christe, speaketh these wordes:

> It is the spirite that geueth lyfe, but the flesche profiteth nothynge. The wordes whych I haue spoken vnto you, be spirite and lyfe. That whiche I haue spoken, vnderstande you spiritually. You shall not eate this body, which you see, and drynk that blud whiche they shall shedde, that shall crucifie me.

I haue

» I haue commended vnto you a sacrament, vn-
» derstande it spiritually, and it shall geue you lyfe.
» And although it muste bee visibly ministred, yet
» it must be inuisibly vnderstande.

These wordes of saynct Augustine with the other before recited, do expresse his mynd plainlye, that Christe is not otherwyse to bee eaten than spiritually, (whyche spirituall eatynge requyreth no corporall presence) and that he intended not to teache heere any adoration, eyther of the visible sacramentes, or of any thynge that is corporally in them. For in dede there is nothyng really and corporally in the bread to be worshipped, although the Papistes saye, that Christ is in euery consecrated bread.

But oure sauiour Christe hym selfe hath geuen vs warnynge before hande, that suche false christians and false teachers shoulde come, and
» hath bydde vs to beware of them, sayenge: If a- Math. 24.
» ny manne telle you that Christe is here, or Christe is
» there, beleeue hym not. For there shall ryse false
» Christes and false prophetes, and shal shew ma-
» ny signes and wonders, so that if it were possi-
» ble, the verye electe shoulde bee broughte into
» errour. Take heede, I haue tolde you before
» hande.

Thus our Sauiour Christe (like a moste louyng pastour and Sauiour of our soules) hath geuen vs warninge beefore hande of the perilles and daungers that were to come, and to bee wise and ware, that we shoulde not geue credite

THE FIFTH BOOKE IS OF THE OBLATION AND SACRIfice of our Sauiour Christe.

Chap. 1.

The sacrifice of the masse.

THE greatest blasphemye & iniury that can be against Christe, & yet vniuersallye vsed throughe the popishe kingdom, is this, that the priestes make their Masse a sacrifice propiciatory, to remit the sinnes aswell of theymselues, as of other both quicke and dead, to whō they list to applye the same. Thus vnder pretence of holynes, the Papisticall priestes, haue taken vpon them to be Christes successours, and to make suche an oblacion and sacrifyce, as neuer creature made but Christe alone, neither he made the same any mo tymes than ones, and that was by his death vpon the crosse,

Chap. 2.

Heb. 9. The difference betwen the sacrifyce of Christ & the priestes of the olde lawe.

For as saincte Paule in his Epistle to the Hebues witnesseth, Although the highe priestes of the olde lawe offered many times (at the least euery yeare ones) yet Christ offereth not him selfe many times, for then hee shoulde many tymes haue dyed. But nowe he offereth hym selfe but ones, to take awaye synne, by that offerynge of him selfe. And as menne must dye ones, so was Christe offered ones, to take awaye the synnes of many.

And furthermore S. Paule saith, That the sacrifice

› sacrifyces of the old lawe, although they were
› contynually offered from yere to yere, yet coulde
› they not take away synne, nor make me perfect.
› For yf they could ones haue quieted mens con- Heb. 10.
› sciences, by takyng away synne, they shuld haue
› ceassed, and no more haue ben offred. But Christ
› with ones offeryng, hath made perfect for euer,
› theym that bee sanctifyed: puttyng theyr synnes
› cleane out of Gods remembraunce. And where
› remyssyon of synnes is, there is no more offryng
› for synne.

› And yet further he sayth, concernyng the olde
› testament, that it was disanulled and taken a-
› way, bicause of the feblenesse and vnprofitable- Heb. 7.
› nesse therof, for it brought nothyng to perfecti-
› on. And the prestes of that lawe were many, bi-
› cause they lyued not longe, and so the prestehode
› went from one to an other: but Christe lyueth e-
› uer, and hath an euerlastynge prestehoode, that
› passeth not from hym to any man elles. Where-
› fore he is able perfectly to saue theym that come
› to God by hym, for as muche as he lyueth euer
› to make intercession for vs. For yt was mete for
› vs to haue suche an hygh prest, that is holy, in-
› nocent, without spotte, separated from synners,
› and exalted vp aboue heauen: who needeth not
› daily to offer vp sacryfice (as Aarōs prests dyd)
› fyrst for his owne synnes, and than for the peo-
› ple. For that he dydde ones, whan he offered vp
› hym selfe. Here in his Epistle to the Hebrues,

S Paule hath playnly and fully described vnto vs, the difference betwene the priesthode and sacrifices of the olde Testament, and the moste high and worthy priesthode of Christ, his moste perfecte and necessary sacrifice, and the benefite that commeth to vs therby.

For Christ offred not the blud of calues, shepe and goates (as the priestes of the old lawe vsed to doo) but he offered his owne bloude vpon the Crosse. And he went not into an holy place made by mans hande (as Aaron dyd) but he ascended vp into heauen, where his eternall father dwelleth, and before hym he maketh continuall supplication for the synnes of the whole worlde, presentyng his owne bodye, whyche was torne for vs, and his precious bloud, which of his moste gracious and liberall charitee, he shedde for vs vpon the Crosse.

And that sacrifice was of suche force, that it was no nede to renewe it euery yere, as the byshops dyd of the olde testament, (whose sacrifices were many tymes offered, and yet were of no great effect or profite, because they were synners themselues that offered theym, and offered not theyr owne bloude, but the bloude of brute beastes) but Christes sacrifyce ones offred, was sufficient for euermore.

Chap. 3.

Two kyds of sacrifice

And that al men may the better vnderstād this sacrifice of Christ (whyche he made for the great benefite of all men) it is necessary to knowe the distinc-

distinction and diuersitee of sacrifices.

One kynd of sacrifice there is, which is called a Propiciatorie or mercyfull sacrifice, that is to saie, suche a sacrifice as pacifieth Gods wrathe and indignation, and obteyneth mercy and forgyuenesse for all our synnes, and is the ransom for our redemption from euerlastyng damnatiō.

And although in the old testament there were certain sacrifices called by that name, yet in verie dede there is but one suche sacrifice, wherby our sinnes be pardoned, & gods mercy & fauour obteined (whiche is the deth of the son of God our Lord Jesu Christ) nor neuer was any other sacrifice propiciatory at any tyme, nor neuer shalbe. The sacrifyce of Christe.

This is the honor and glory of this our high priest, wherin he admitteth neither partener nor successour. For by his one oblation he satisfied his father for all mennes synnes, and reconciled mankynd vnto his grace and fauour. And who soeuer deprive hym of this honour, and goe aboute to take it to them selues, they be very Antichristes, and moste arrogant blasphemers against God, and against his sonne Jesus Christ whom he hath sent.

An other kynde of sacrifice there is, whyche doothe not reconcile vs to God, but is made of them that be reconciled by Christ, to testifie our dueties vnto god, and to shew our selues thankfull vnto hym. And therfore they be called Sacrifices of laude, praise and thankes geuynge.

The fyrste kynde of sacrifyce Christ offred to God for vs, the seconde kynde we our selues offer to God by Christe.

And by the fyrst kynde of sacrifice Christ offered also vs vnto his father, and by the second wee offer oure selues and all that we haue vnto hym and his father.

And this sacrifice generally is our whole obedience vnto God, in keppng his lawes and commaundementes. Of whyche maner of sacryfice speaketh the prophete Dauid, sayeng: A sacryfice to God, is a contrite herte. And S. Peter saith of all christen people, that they be an holy priesthode, to offer spirituall sacrifices, acceptable to God by Jesu Christe. And S. Paul saith, That alwaye wee offer vnto God a sacryfyce of laude and prayse by Jesus Christe.

Psal. 50.

1. Pet. 2.

Hebr. 13.

Chap. 4.

A more playne declaration of the sacrifice of Christe.

But nowe to speake somwhat more largely of the priesthode and sacrifice of Christ, he was suche an hygh byshop, that he ones offeryng hym selfe, was sufficiēt by ones effusion of his bloud, to abolyshe synne vnto the worldes ende. He was so perfect a priest, that by one oblatiō he purged an infinite heape of synnes, leauyng an easy and a redy remedy for al synners, that his one sacryfice shulde suffise for many yeares, vnto all men that wolde not shewe theim selues vnwoorthye. And he toke vnto hym selfe, not onely their sinnes that many yeres before were dead, and put theyr trust in hym, but also the synnes of those, that

that vntyl his commyng agayn, shuld truly beleue in his gospell. So that nowe we may loke for none other preest nor sacrifice, to take awaye our synnes, but only hym and his sacrifice. And as he dying ones, was offered for all, so as muche as pertayned to hym, hee toke all mens synnes vnto hym selfe. So that nowe there remayneth no mo sacrifices for synne, but extreme iugement at the laste daie, when he shall appere to vs agayne, not as a man to be punyshed again, and to bee made a sacrifice for our sinnes (as he was before) but he shal come in his glory, without sinne, to the great ioy and comfort of them which be purified and made cleane by his death and continue in godly and innocent liuyng, and to the great terrour and dreade of them that be wicked and vngodly. Heb. 9.

Thus the scripture teacheth, that if Christe hadde made any oblation for synne more than ones, he shoulde haue dyed more thanne ones: for as muche as there is none oblation and sacrifice for synne, but onely his deathe. And nowe there is no more oblation for synne, seyng that by him our sinnes be remitted, and our consciences quieted.

AND although in the olde Testament, there were certayne sacrifices, called Sacrifices for synne, yet they were no such sacrifices, that could take away our synnes in the sighte of God, but they were ceremonies, ordeined to this entente, Chap. 5. The sacrifice of the old lawe.

that they shoulde bee as it were shadowes and fygures, to signifie before hande the excellent sacrifyce of Christe that was to come, whyche shoulde be the very true and perfect sacrifice for the synnes of the whole worlde.

And for this signification they had the name of a sacrifice propiciatorie, and wer called sacrifices for synnes, not bycause they in dede tooke away our sinnes, but bicause they were images, shadowes, and figures, wherby godly men wer admonyshed of the trewe sacrifice of Christ than to come, whyche should truely abolyshe syn and euerlastynge death.

And that those sacrifices, whyche were made by the priestes in the olde lawe, coulde not be able to purchase our pardon, and deserue the remission of our synnes, S. Paule dooth clerely affirme in his said epistle to the Hebrues, where he sayth: It is impossible that our synnes shuld be taken away by the bloud of oxen and goates. Heb. 9.

Wherfore all godly men, although they dyd vse those sacrifices ordeined of God, yet they did not take them as thynges of that value and estimation, that therby they shulde be able to obteyn remyssion of their synnes before God.

But they toke theym partly for fygures and tokens ordeined of God, by the whiche he declared, that he wolde sende that sede, whiche he promysed to be the very true sacrifice for synne, and that he woulde receyue them that trusted in that promise

promyse, and remitte theyr synnes for the sacrifice after to come.

And partely they vsed them as certayne ceremonies, wherby such persones as had offended against the lawe of Moyses, and were caste out of the cõgregacion, were receiued again among the people, and declared to be absolued.

As for lyke purposes wee vse in the Churche of Christe, sacramentes by him instituted. And this outwarde castynge out from the people of God, and receiuing in agayne, was accordinge to the lawe and knowledge of manne, but the true reconciliation and forgiuenes of synne before God, nother the fathers of the olde lawe had, nor we yet haue, but only by the sacrifice of Christ, made in the mount of Caluary. And the sacrifices of the olde law were pronosticacions and figures of the same than to come, as our sacramentes bee tygures and demonstracions of the same nowe passed.

Chap. 6.

The masse is not a sacrifice propiciatorie.

Nowe by these foresayde thinges may euery man easely perceiue, that the offerynge of the priest in the Masse, or the appointyng of his ministracio at his pleasure, to them that be quick or dead, can not merite and deserue, neither to him selfe, nor to theym for whom he singeth or sayeth, the remission of their synnes: but that suche Popysshe doctryne is contrary to the doctryne of the gospell, and iniurious to the sacrifice of Christe.

For

For if only the death of Christ be the oblation, sacrifice and price wherefore our sinnes be pardoned, then the acte or ministracion of the priest can not haue the same office. Wherfore it is an abhominable blasphemy, to giue that office or dignitee to a priest, whiche pertaineth onlye to Christ: or to affirme that the Churche hath need of any suche sacrifice: as who shulde saye, that Christes sacrifice wer not sufficient for the remission of our synnes: or els that his sacrifice shuld hange vpon the sacrifice of a Priest.

But all suche priestes, as pretend to be Christes successoures in makinge a sacrifice of him, they be his most hainous and horrible aduersaries. For neuer no person made a sacrifyce of Christ, but he him selfe only. And therfore saint Heb. 7. Paule saith, that Christes priesthood can not passe from him to an other. For what nedeth ani mo sacrifices, if Christes sacrifice be perfect and Heb. 8. sufficient? And as saint Paule sayth, that if the sacrifices and ministracion of Aaron, and other priestes of that tyme, had lacked nothyng, but had been perfect and sufficient, then shoulde not the sacrifice of Christe haue been required (for it had been but in vain, to adde any thyng to that, whyche of it selfe was perfecte) so lykewyse yf Christes sacrifice whyche he made hym selfe be sufficient, what need we euery day to haue mo & mo sacrifices? Wherefore all Popishe priestes, that presume to make euerye daye a sacrifice of

Christe

Chriſte, either muſte they needes make Chriſtes ſacrifice vayne, vnperfecte and vnſufficiente, or els is their ſacrifice in vayne, whiche is added to the ſacrifice, whiche is already of it ſelfe ſufficient and perfecte.

But it is a wounderous thynge, to ſee what ſhiftes and cautels the Popiſhe Antichriſtes deuiſe, to colour and cloke their wycked errours. And as a chayne is ſo toyned togyther, that one lynke draweth an other after yt, ſo be vyces and errours knytte togyther, that euerye one draweth his fellowe with hym. And ſo doothe it here in this matter.

Chap. 7.

A confutation of the Papiſtes cauillatiõ.

For the Papiſts (to excuſe them ſelues) do ſay, that they make no newe ſacrifice, nor none other ſacrifice than Chriſte made (for they bee not ſo blynde, but they ſee, that then they ſhoulde adde an other ſacrifice to Chriſtes ſacrifice, and ſoo make hys ſacrifice vnperfecte) but they ſay, that they make the ſelfe ſame ſacrifice for ſynne, that Chriſte hym ſelfe made.

And here they runne hedlonges into the fowleſt and moſte haynous errour that euer was ymagyned. For yf they make euerye daye the ſame oblation and ſacrifice for ſynne, that Chriſt hym ſelfe made, and the oblation that he made, was his deathe, and the effuſyon of his moſte pꝛecious bloude vpon the croſſe, for our redemption and pꝛice of our ſynnes: than foloweth it of neceſſitee, that they euerye daye ſlaye Chriſte,

and shed his bloude, and so bee they worse than the wicked Jewes and Phariseis, whyche slewe hym, and shedde his bloude but ones.

Chap. 8. The trewe sacrifice of all christiã people.

Almyghty god the father of lyght and truth, banysche all suche darknes and errour out of his churche, with the authors and teachers therof, or els conuerte their hartes vnto hym, and geue this lyght of fayth to euery man, that he maye trust to haue remission of his synnes, and bee deliuered from eternall death and hell, by the merite onely of the death and blud of Christe: and that by his owne faithe, euery man maye apply the same vnto hym self, and not take it at the appoyntment of Popishe priestes, by the merite of their sacrifices and oblations.

If we be in dede (as we professe) christian mẽ, we may ascribe this honour and glory to no mã, but to Christe alone. Wherefore let vs geue the whole laude and prayse here of vnto hym, let vs flee only to hym for succour, let vs hold hym fast & hang vpon him, and geue our selues wholy to hym. And forasmuch as he hath geuen him selfe to death for vs, to be an oblation and sacrifice to his father for our sinnes, let vs geue our selues agayn vnto hym, making vnto him an oblation not of goates, shepe, kine and other beastes that haue no reson, (as was accustomed before Christes comyng) but of a creature that hath reason, that is to sai, of our selues, not killyng our owne bodies, but mortifiyng y beastly & burdonable affec-

affections, that wold gladly rule & raigne in vs.
So long as the lawe did reygne, God suffered dumbe beastes to be offered vnto hym, but nowe that we be spirituall, we must offre spirituall oblations, in the place of calues, shepe, goates and doues. We must kyll diuelysh pryde, furious angre, insatiable couetousnes, filthy lucre, stinkyng lechery, deadly hatred and malice, foxy wylines, wolysh rauenyng and deuouryng, and al other vnreasonable lustes and desires of the flesshe. And as many as belong to Christe, must crucifie and kyll these for Christes sake, as Christe crucified hym selfe for theyr sakes. Galat. 5.

These bee the sacrifices of chrystian men, these hostes & oblations bee acceptable to Christ. And as Christ offered hym selfe for vs, so is it our duties after this sorte to offre our selues to hym agayn. And so shall we not haue the name of christian men in vayne, but as we pretend to belong to Christe in woorde and profession, so shall wee in dede be his in lyfe and inwarde affection. So that within & without, we shalbe altogether his, cleane from al hypocrisy or dissimulation. And if we refuse to offre our selues after this wyse vnto hym, by crucifyeng our owne willes, & cõmittyng vs wholy to the wyll of God, we be most vnkynd people, superstitious hypocrytes, or rather vnreasonable beastes, worthy to bee excluded vtterly from all the benefites of Christes oblation.

And yf wee putte the oblation of the prieste Chap. 9

The Popysh masse is detestable ydolatry, vtterly to be banyshed frō al christiā cō gregatiōs

in the stede of the oblation of Christe, refusynge to receaue the sacrament of his body and bloude our selues (as he ordeined) and trustyng to haue remyssyon of oure synnes by the sacrifice of the preest in the Masse, and therby also to obteyne release of the paynes in Purgatorie, wee dooe not onely iniurie to Christe, but also commytte moste detestable Idolatrie. For these bee but false doctrines, without shame deuysed, and fayned by wycked Poppyshe preestes, Idolaters, Monkes, and Fryes, whych for lucre haue altered and corrupted the moste holy Supper of the Lorde, and tourned it into manyfest ydolatrie. Wherfore all Godly menne ought with all theyr hart to refuse and abhorre all suche blasphemye agaynste the sonne of God.

And for as muche as in suche Masses is manyfeste wyckednesse and ydolatrye, (wherein the preeste alone maketh oblation satisfactorie, and applieth the same for the quicke and the deade at his wylle and pleasure) all suche Popishe Masses are to bee clearely taken awaye oute of chrystiane Churches, and the trewe vse of the Lordes supper is to be restored agayne, wherin godly people assembled togyther, may receaue the sacrament euery man for himself, to declare that he remembreth, what benefitte he hath receaued by the deathe of Christe, and to testify, that he is a membre of Christes bodye, fedde with his flesshe, and drynkynge his bloudde spiritually.

Christ

CHRIST dyd not ordayne his sacramentes to this vse, that one shoulde receyue theym for a nother, or the prieste for all the laye people, but he ordayned theym for this intente, that euerye man should receyue them for hym selfe, to ratifie, confirme and stablyshe his owne fayth and euerlastynge saluation. Therefore as one man maye not be baptysed for an other (and if he be, it auayleth nothynge,) so oughte not one to receyue the holy Communion for an other. For yf a man be drye or hungry, he is neuer a whyt eased, yf an other man drynke or eate for hym: or yf a man bee all defyled, it healpeth hym nothynge, an other man to bee washed for hym: So auayleth it nothynge to a man, if an other man bee baptised for hym, or bee refreshed for hym with the meate and drynke at the Lordes table. And therefore sayde saynct Peter: Let euery man bee baptysed in the name of Jesu Christe. And our sauioure Christe sayde to the multitude: Take, and eate. And further he sayde: Drynke you all of this. Who soeuer therefore wyll bee spiritually regenerated in Christe, he must be baptised hym self. And he that wyll lyue hym selfe by Christe, muste by hym selfe eate Christes fleshe and drynke his bloude.

Chap. 10.

Euery man oughte to receiue the sacrament him self, & not one for an other.

Act. 2.

Math. 26

And breefely to conclude, He that thynkethe to come to the kyngedome of Christe hym selfe, must also come to his sacramentes hymselfe, and keepe his cõmandementes hym selfe, and do all thynges that pertayn to a christian man, and to his voca-

tion hym selfe, least if he referre these thynges to an other man to doo them for hym, the other may with as good right clayme the kyngdom of heauen for hym.

Cha. 11.

The difference betweene the prieste and the lay mā

Therfore Christe made no suche difference betwene the preest and the lay man, that the prieste shoulde make oblation and sacrifice of Christ for the lay man, and eate the Lordes supper frō him all alone, and distribute & apply it as him liketh. Christ made no suche difference, but the differēce that is betweene the priest and the lay mā in this mattier, is onely in the ministration: that the priest (as a common minister of the church) doth minister and distribute the Lordes supper vnto other, and other receaue it at his handes. But the very supper it selfe, was by Christ instituted and geuen to the whole churche, not to be offered and eaten of the priest for other men, but by hym to be deliuered to all that would duely aske it.

As in a princes house the officers & mynisters prepare the table, and yet other (aswell as they) eate the meate, and drynke the drynke: so dooe the priestes and mynysters prepare the Lordes supper, reade the Gospell, and rehearse Christes woordes, but all the people say therto: Amen. All remembre Christes death, all geue thankes to God, all repent and offre themselues an oblation to Christe, all take hym for their Lorde and sauiour, and spiritually feade vpon hym, and in token therof they eate the bread and drynke the wine

wyne in his mysticall supper.

And this nothyng diminisheth the estimation and dignitee of priesthad and other ministers of the church, but auaunceth and highly commendeth their ministration. For yf they are muche to bee loued, honored and esteemed, that bee the kynges Chauncelours, Judges, officers, & ministers in temporall matters, howe muche than are they to be estemed, that be mintsters of Christes wordes & sacramentes, and haue to them cõmitted the kaies of heauen, to let in & shut out, by the ministration of his woorde and Gospell: The dignitee of priestes.

Nowe forasmuche, as I truste, that I haue playnly enough set forth the propitiatorie sacrifice of our sautour Jesu Christ, to the capacite & comfort of all men, that haue any vnderstãdyng of Christe, and haue declared also the heynous abhomynation and Idolatrie of the Popyshe Masse, (wherin the priestes haue taken vppon them the office of Christ, to make a propitiatory sacrifice for the synnes of the people) and haue also told what maner of sacrifice christian people ought to make, it is nowe necessary to make answere to the subtyll persuasions and sophisticall cauillations of the Papistes, whereby they haue deceiued many a symple man, both learned and vnlearned. Chap. 12. The answere to ỹ Papistes.

The place of sainct Paule vnto the Hebrues (whiche they doo cite for their purpose) maketh quite and cleane agaynst them. For where saint Hebr. 5.

Paule

Paule sayth, that euery hygh prieſt is ordayned to offre gyftes and ſacrifices for ſinnes. he ſpake not that of the prieſtes of the Newe teſtament, but of the olde, which (as he ſayth) offred calues and goates. And yet they were not ſuch prieſts that by their offrynges and ſacrifices they could take awaye the peoples ſynnes, but they were ſhadowes and figures of Chriſte, oure euerla-ſtynge prieſte, whyche onely by one oblation of hymſelfe taketh away the ſynnes of the worlde. Wherfore the Poppyſhe prieſtes, that apply this text vnto them ſelues, do directly contrary to the meanyng of ſaint Paul, to the great iniury and preiudice of Chriſte, by whom only ſaint Paule ſaithe, that the ſacrifice and oblation for the ſyn of the whole world was accõpliſhed & fulfilled.

And as little ſerueth for the Papiſtes purpoſe
Malac. 1. the texte of the Prophete Malachie, that euery
» where ſhoulde be offered vnto God a pure ſacri-
» fice and oblation. For the prophete in that place ſpake no word of the Maſſe, nor of the oblation propiciatorie to be made by the prieſtes, but hee ſpake of the oblation of all faythfull people (in what place ſo euer they bee) whyche offre vnto God, with pure hartes and myndes, ſacrifices of laude and prayſe: prophecyinge of the voca-tion of the Gentyles, that God woulde extende his mercy vnto theim, and not be the god onely of the Iewes, but of all nations, from East to Weſt, that with pure faithe calle vpon hym, and

glori-

glorifie his name.

But the aduersaries of Christe, gather toge- Chap. 13.
ther a great heape of authors, whyche (as they say) call the Masse or holy communion a Sacri- An answer to the authors.
fice. But all those authors be answered vnto in this one sentence, that they called it not a sacrifice for synne, bycause that it taketh away oure synne (which was taken away only by the death of Christe) but bicause it was ordeined of Christ to put vs in remembrance of the sacrifice made by him vpon the crosse. And for that cause it beareth the name of that sacrifice, as S. Augustine declareth playnly in his Epistle ad Bonifacium, Augustinus before rehersed in this booke fol. 64. And in his ad Bonifac.
booke De fide ad Petrum diaconum, before rehersed also. And in his booke De ciuitate Dei, he saieth, De ciuitat.
> That which men call a sacrifice, is a signe or represen lib. 10. ca. 5.
> tation of the true sacrifice.

And the Maister of the sentence (of whom all the schoole authors take their occasion to write) iudged truly in this poynt, saiyng: That which Lombardus
> is offered & consecrated of the priest, is called a sa- li. 4. dist. 12.
> crifice and oblation, bycause it is a memorie and re-
> presentation of the trewe sacrifice and holye obla-
> tion made in the aultar of the crosse.

And S. John Chrysostom, after he hath said Chrysost. ad
that Christe is our Bishop, whyche offered that Heb. ho. 17.
sacrifice that made vs cleane, and that wee offer the same nowe, least any man might be deceaued by his maner of speakyng, he openeth his mea-

» nyng moze plainly, saiyng: That whiche we do,
» is doon for a remembrance of that whiche was done
» by Christe. For Chriſte saith: Do this in remem-
» brãce of me. Also Chrysostom declaring at lẽgth,
» that the prieſtes of the old lawe offered euer new
» sacrifices, and changed them from time to tyme,
» and that christian peple do not so, but offre euer
» one sacrifice of Chriſt: yet by and by (leſt som mẽ
» might be offẽded with this speche) he maketh as
» it were a correction of his wordes, saiyng: But
» rather we make a remembrance of Christes sacrifice.
As though he shuld say: Although in a certayne kynd of speche we may say, ỹ euery day we make a sacrifice of Chriſte, yet in very dede, to speake properly, we make no sacrifice of hym, but only a cõmemoration & remembrance of that sacrifice, whiche he alone made, & neuer none but he. For Chriſt neuer gaue this honor to any creature, ỹ he shulde make a sacrifice of hym, nor did not ordain the sacramẽt of his holy supper, to the intẽt ỹ either the people shuld sacrifice Chriſt again, or that ỹ prieſts shuld make a sacrifice of him for the people: but his holy supper was ordeined for this purpoſe, that euery man, eatyng & drinking therof, shuld remembre that Chriſt died for him, and so shuld exercise his faith, and comfort himſelfe by the remembrance of Chriſtes benefites, and so geue vnto Chriſte moſte harty thankes, and geue hym ſelfe also clerely vnto hym.

Wherfore ỹ ordinãce of Chriſt ought to be fo-

lowed

lowed, the prieſt to myniſter the ſacramẽt to the people, and they to vſe it to their conſolation. And in this eatyng, drynkyng and vſyng of the Lordes ſupper, we make not of Chriſt a new ſacrifice propitiatorie for remiſſion of ſynne.

But the humble confeſſion of all penitent hartes, their knowledgynge of Chriſtes benefites, their thanksgeuing for the ſame, their faith and conſolation in Chriſte, their humble ſubmiſſion and obedience to Goddes wyll and commandementes, is a ſacrifice of laude & prayſe, accepted and allowed of God no leſſe, thã the ſacrifice of the preeſt. For almyghty god without reſpect of perſon, accepteth the oblacyon and ſacrifyce of prieſt & lay perſon, of kyng & ſubiect, of mayſter and ſeruaunt, of man and woman, of yong and olde, yea of Engliſhe, French, Scot, Greke, Latine, Jew, and Gentile, of euery man acording to his faithfull & obedient hart vnto him, and that through ỹ ſacrifice propiciatory of Jeſu Chriſt. Chap. 14

The laye perſonnes make a ſacrifyce as wel as the prieſt.

And as for the ſaiyng or ſingyng of the maſſe by ỹ prieſt, as it was in time paſſed vſed, it is neither a ſacrifice propiciatory, nor yet a ſacrifyce of laude and prayſe, nor in any wyſe alowed before God, but abhominable and deteſtable, and therof may wel be verified the ſayeng of Chriſt: »That thyng whyche ſeemeth an hygh thyng before men, is an abhomination before God. Chap. 15.

The papiſtical maſſe is neyther a ſacrifice propiciatorye, nor of thanks geuyng. Luc. 16.

They therfore whych gather of the doctours, that the Maſſe is a ſacrifice for remiſſion of ſyn,

and that it is applied by the prieste to theim, for whom he saith or singeth: they whiche so gather of the doctours, do to them most greuous iniury and wronge, moste falsely belying theim.

Chap. 16.

There was no papisticall Masses in the Primitiue churche.

For these monstrous thyngs were neuer sene nor knowen of the olde and primitiue churche, nor there was not than in one Churche manny Masses euery daye, but vppon certayne dayes there was a cõmon table of the Lordes supper, where a numbre of people did togither receiue ỹ body and bloud of the lord: but ther wer than no daily priuate Masses, where euery prieste receaued alone, like as vntyll this daye there is none in the Greeke churches but one common Masse in a day. Nor the holy fathers of the old church would not haue suffered such vngodly and wicked abuses of the Lordes supper.

But these priuate Masses sprange vppe of late yeares, partely thorough the ignorannce and Superstytion of vnlearned Monkes and Fryers, (whyche knew not what a sacrifice was, but made of the Masse a Sacrifice propiciatorye, to temptte bothe synne, and the payne dewe for the same) but chyefely they sprange of lucre and gayne, whan priestes founde the meanes to sell Masses to the people, whyche caused Masses so muche to encreale, that euery daye was sayde an infinite numbre, and that no prieste woulde receaue the communion at an other prestes hand, but euery one would receaue it alone:

neither

neither regarding the godly decree of the moste famous & holy counsail of Nice (which appointeth in what order prieſtes ſhould be placed aboue Deacons at the Communion,) nor yet the Canons of the Apoſtels, whiche commaunde, that when any Communion is miniſtred, all the prieſtes togither ſhould receiue the ſame, or els bee excommunicate. So much the olde fathers miſliked, that any prieſte ſhould receiue the ſacrament alone.

Concilium Nicenum cap. 14.

Canones Apoſtolorum cap. 8.

Therefore when the olde fathers called the Maſſe or ſuppey of the Lorde, a Sacrifice, they ment that it was a ſacrifice of laudes & thankes geuing (and ſo aſwell the people as the prieſt do ſacrifice) or els that it was a remembraunce of the very trewe ſacrifice propiciatory of Chriſte: but they ment in no wiſe that it is a very true ſacrifice for ſinne, and applicable by the prieſt to the quicke and dead.

For the prieſt may wel miniſter Chriſtes woordes and ſacramentes, to all men both good and bad, but hee can applye the benefite of Chriſtes paſſion to no man (beyng of age and diſcretion) but only to ſuche as by their owne faith doo applye the ſame vnto them ſelues. So that euerye mā of age and diſcretion, taketh to him ſelfe the benefites of Chriſtes paſſion, or refuſeth them, himſelf, by his own fayth, quicke or deade. That is to ſay, by his true and liuely faith (that woorketh by charitee) he receiueth them, or els by his

vngodlynes or fayned faith reiected them.

And this doctrine of the scripture clerely condemneth the wicked inuencions of the Papistes in these latter days, which haue deuysed a Purgatory to torment soules after this lyfe, & oblations of Masses sayd by the preestes, to deliuer them from the sayd tormentes, and a great nnmber of other cõmoditees do they promyse to the symple ignorant people by theyr Masses.

Chap. 17

The causes & meanes howe papisticall masses entred in to the church

Nowe the nature of man beyng euer prone to Idolatry frõ the begynnyng of the worlde, and the Papistes beyng ready by al meanes and policy to defend and extoll the Masse for their estimation and profite, and the people beyng superstitiously enamored and doted vpon the Masse, (bycause they take it for a preſẽt remedy agaīst all maner of euyls,) and part of the princes, beyng blinded by Papistical doctrine, part louing quietnesse, and lothe to offende their clergy and subiectes, and all beyng captiue and subiecte to the Antichrist of Rome, the state of the worlde remaynyng in this case, it is no wonder that abuses grewe and encreased in the churche, that superstition with ydolatrye were taken for godlynes & true relygion, and that many thyngs were brought in without the authority of Chryste.

The abuses of the papisticall Masses.

As Purgatory, the oblation and sacrificyng of Chryst by the priest alone, the application and appointyng of the same to such persones as the priest would syng or say Masse for, and to suche

abu-

abuses as they could deuise, to deliuer some frō Purgatory, and some from hel, (if they were not there finally by God determinined to abide, as they termed the matter) to make raine or fayre wether, to put awaye the plage and other sycknesses both from man and beast, to halowe and preserue them that wēt to Jerusalem, to Rome, to saincte James in Compostella, and to other places in pilgrimage, for a preseruatiue against tempest and thunder, against perils and daungers of the sea, for a remedye against mourren of catteil, against pensiuenes of the hearte, and against all maner affliction and tribulations.

And finally, they extol their Masses farre aboue Christes passion: promisyng manny thynges thereby, whiche were neuer promised vs by Christes passion, As that if a man heare Masse, he shall lacke no bodily sustenance that day, nor nothinge necessarye for him, nor shalbe letted in his iourney, he shall not lose his sight that day, nor dye no sodaine death, he shall not ware olde in that tyme that he heareth Masse, nor no wicked spirites shal haue power of him, be he neuer so wicked a man, so long as he loketh vpon the sacrament. All these foolish and diuelishe superstitions, the Papistes of their owne ydle brayne haue deuised of late yeares, which deuises were neuer knowen in the olde churche.

And yet they crye out against them that professe the gospell, & say that they dissent from the Chap. 18.

church

Whyche church is to be folowed.

churche, and would haue them to folowe the example of their churche. And so wold they gladly do, if the Papistes would folow the first churche of the Apostles, whiche was moste pure and incorrupte, but the Papistes haue clerely varied from the vsage and examples of that church, and haue inuented newe deuises of their owne brayns, and wyll in no wyse consent to folowe the primitiue churche, and yet they woulde haue other to folowe their churche, vtterly varyng & dissentyng from the fyrste moste godly churche.

But thākes be to the eternal God, the maner of the holy Communion (whyche is nowe sette furth within this Realme) is agreable with the institution of Christ, with sainct Paule and the olde primitiue and Apostolike churche, with the right fayth of the sacrifice of Christe, vpon the Crosse for oure redemption, and with the trewe doctrine of our saluation, iustification, and remission of all our synnes by that onely sacrifice.

A short instruction to the holy cōmunion

Nowe resteth nothyng, but that all faithfull subiectes wyll gladlye receyue and embrace the same, beyng sory for their former ignorance, and euery man, repentyng him selfe of his offences against God, and amendyng the same, may yelde hym selfe wholly to God, to serue and obay hym all the daies of his lyfe, and often to come to the holy supper, which our Lord and sauior Christe hath prepared: And as he ther corporally eateth the very breade and drynketh the very wyne, so spiri-

spiritually he maye feede of the verye flesshe and bloud of Jesu Chriſte his sauiour and redemer, remembringe his death, thanking hym for hys benefites, and lokyng for none other sacrifice at no prieſts hands for remiſſion of his sinnes, but onely trustynge to his sacrifice, whyche beynge both the highe prieſt and also the lambe of God (prepared from the beginning to take away the synnes of the worlde) offered vp hym selfe ones for euer, in a sacrifice of swest smell vnto hys father, and by the same payd the raunsome for the synnes of the whole worlde. Who is before vs entred into heauen, and sitteth at the right hād of his father, as a patron, mediatour and intercessour for vs. And there hath prepared places for all them that be liuely membres of his body, to raigne with him for euer, in the glory of hys father, to whome with hym, and the holy ghoste, bee glory, honor and praise for euer and euer.

AMEN.

FINIS.


BRITISH MUSEUM
15
13
JUN

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